

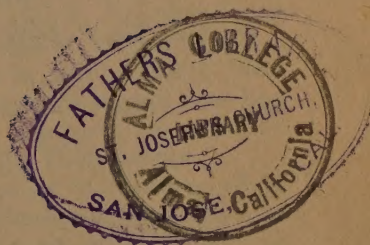
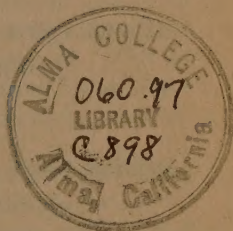
LIFE AND WORK OF
REV. JAMES ALOYSIUS CULLEN, S.J.

*To the
Pioneers*



LIFE AND WORK
OF
REV. JAMES ALOYSIUS CULLEN, S.J.

BY
REV. LAMBERT McKENNA, S.J.



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INTRODUCTION

ONE of the marks which identify the Catholic Church as Christ's Vineyard is the profuse blooming in it of a certain flower—the flower of Saintliness. At all times in her history there have been found many persons whose closeness of union with God was strikingly manifested to all about them, and who, by the strength of their holiness, drew multitudes to God's faith and love. There never have been lacking in the Church—and least of all at periods when danger threatened her from without, or strife, vice, or timidity weakened her from within—men and women who worked with marvellous success for her spiritual safety and welfare. These men and women, differing from each other in a thousand ways, were all true to a type, a type rarely, if ever, found outside the Church—the saint.

Such a man is the subject of this Memoir. He was a simple priest, enjoying no official dignity, just mentioned but without comment or eulogy each year among the lists of priests in the *Irish Catholic Directory*, and yet—if conjecture as to such matters be permitted—he has left a deeper mark on the Irish Church than hundreds together of his contemporary priests, and has affected for good the careers, temporal as well as eternal, of a large proportion of the Irish people.

Among the apparent inadequacies of cause to effect which stamp Father Cullen's achievements as those of a saint,* his humble position was not the only one, or the most striking.

*There is, of course, in these remarks no intention of anticipating the judgment of the Church.

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God Almighty, in working out His design of spreading throughout Ireland the love-flames of His Sacred Heart, and of inspiring in the Irish people a spirit of sacrifice for the sake of that Heart, chose as one of His chief instruments a man who had no extraordinary gifts of voice or pen or personality. Father Cullen's wonderful work cannot be attributed to his natural endowments, but only to his wealth of God's grace and love.

The disproportion between his work and his natural capacity for accomplishing it is the measure of his sanctity. At least, we may fairly take it as such, arguing from the analogy to be perceived in God's other great works for souls—His conversion of the nations, or His establishing of the great religious orders—for all of which works He chose, not great geniuses, but great saints.

Hence there have been introduced into this book certain matters which, at first sight, might seem out of place, being concerned with the works of other men who laboured in the same field as Father Cullen, but previously to his time or quite separately from him.

These matters, we suggest, are not irrelevant; to him who would apply Christ's principle of judgment "By their fruits you shall know them," they afford the premisses for a true estimate of the greatness of Father Cullen's sanctity.

The investigation of the matters here referred to was rendered difficult by the extraordinary paucity of records concerning many of the spiritual activities of the Irish Church. Investigators of the religious history of most other countries—especially France and the United States—can find easy access to an abundance of such records—detailed accounts of movements, analyses of tendencies, tabulated figures of results, etc. Irish ecclesiastics have seemed to pay little regard to the fact that records of their works—unsuccessful as well as successful—would be of historical interest as well as of practical utility. This trait—whether it come

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from modesty or from indifference to public comment—has its attractiveness, but it has its drawbacks, too.

Also, in the effort to trace the development of Father Cullen's mind and life, considerable difficulties were experienced owing to the deficiency of available materials.

The ordinary sources of a biography were to a large extent wanting. Death had taken away most of those who had known him very intimately, and nearly all who had known him in his early life. Of the rest of his friends and familiars, few had ever sought to penetrate into the shrine of his interior life which they venerated with a certain awe from without.

His articles and lectures, being mostly addressed by way of exhortation to the public, helped, indeed, to show his general spirit, but did little to reveal in any detail the innermost workings of his mind and soul.

Of his letters, few were available for the purposes of a biography. Many of them were too intimate, or felt to be too sacred to be parted with. Many, too, were destroyed lest they might be read by the Black-and-Tans. His business letters were, of course, of little permanent interest; his spiritual letters of condolence, encouragement, advice to friends and penitents, scribbled off in little moments snatched from his crowded hours, enable the reader to infer, rather than to examine, the spirit of the man. He probably had not the natural gifts, he certainly had not the leisure, which enabled so many saints, when writing letters to their friends, to give the Catholic world, not merely consolation and counsel, but beautiful pictures of their own thoughts and emotions.

The chief documents used in this Life have been two Diaries, both of them extending over the years 1871 to 1921, and both of them complete except for a few breaks.

In one of these Father Cullen records, using a microscopic handwriting and a "telegraphese" style, the doings of each day, the places he was in, the work he

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was engaged on, the visits he paid or received, etc.—but without details or reflections. This has been of use in settling the sequence of events in his life, and in illustrating by definite examples the nature of his work, his methods and interests. Without it much research would have been necessary and much second-hand information.

The second Diary consists of jottings made each morning during his meditations. It has been of great value in revealing the working of his mind and heart, the springs of his spiritual energy, and the enormous force of that energy.

Here a word may not be amiss about the propriety of using these Diaries, neither of which—as is made plain by a thousand circumstances—was meant by Father Cullen for any other eye than his own.

With regard to the first of them, its matter (except for certain entries concerning other people) is not, of its nature, private. The events in it are mostly public, or quasi-public. The fact, therefore, that he did not mean it to be used is no more a bar to its use than would the fact of his not writing his sermons to be published be a bar to their publication.

With regard to his meditation notes the case is different. Their contents are such that in his lifetime he would certainly have objected, and quite justly objected, to their being used or read.

There never has been any difficulty felt about publishing private letters and papers of the dead when such publication—even though it may reveal faults—does not on the whole injure their reputation. In point of fact—except in the case of the few saints who have been ordered by obedience to write their biographies—all Lives of Saints consist to a large extent of documents, letters and conversations, which were never meant for the public. The revealing of the secret lives of God's friends—even though it bring to light many of their shortcomings—is an edifying thing. Therefore, we

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can well believe that such men, now in Heaven, and beyond all danger of foolish thoughts, willingly consent to God's glory being promoted by the description of the working of His grace upon their souls.

In the strange circumstance that Father Cullen kept these old Diaries for over fifty years, we may fairly find, if not his implied consent to their use—for of this he certainly never dreamt—at least a sign that God was arranging for their use, and permits it.

Sincerest thanks are due to Father Cullen's many friends who have supplied letters, recollections, anecdotes; if these have suffered much loss of warmth and beauty in their transference to print, the cause was not want of good-will in the writer of this Life, but other deficiencies which good-will could not remedy.

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CHAPTER I.

EARLY DAYS.

IN THE last quarter of the 18th Century the Catholics of Ireland were slowly winning back for themselves a position of comfort and influence. Diverted from an agricultural life by the annoyances and difficulties of the prevailing land-system, and debarred, as well by their poverty as by legal disabilities, from the liberal professions, the more enterprising among them had devoted their energies to trade and commerce. Their success was slow but steady, and by the end of the century they had in their hands much of the business, both distributive and manufacturing, of the smaller country towns. Thus, each of these towns had come to possess in the early 19th century a small community of fairly prosperous Catholic business-folk. These communities were not as much isolated from each other as might be imagined by the present generation, which has come to regard railways, daily newspapers, and the postal and telegraph services as the only method of maintaining relations with people at a distance. On the contrary, communication between the various towns was very constant. It was slow, however; but this was not without its advantages. Modern facility of intercourse, while increasing the number of social

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connections, has very greatly lessened their intimacy. Thus the well-to-do society of a country town a hundred years ago was not—as it so generally is to-day—composed of numerous strata separated from each other by minute differences of wealth and respectability of occupation. It was far more solidly held together by bonds of neighbourliness and intermarriage.

To such a self-contained society, established in the town of New Ross, Co. Wexford, belonged the families of Father Cullen's origin. His grandfather, Peter Cullen, born in 1763, and his grandmother, Anastasia, (née Phelan) died within six months of each other in 1826 and 1827, leaving their business to their son, James, born in 1814, who became a man of some standing in the town and enjoyed a high reputation for probity and charity.

Father Cullen's maternal grandfather, Mogue Bolger, born in 1769, occupied a similarly prominent position in the town. He married in 1803 Anne O'Byrne, a lady belonging to a Co. Wicklow family which seems to have been fruitful of priests. She had once attended a High Mass at which her father (who had been ordained after his wife's death) was Celebrant, his two sons officiating as Deacon and Sub-Deacon.

Mogue Bolger and his family distinguished themselves by very heroic conduct during the terrible Cholera year of 1832. Though most of the well-to-do New Ross families fled from the plague-stricken town, seeking safety in the countryside, Mogue Bolger with his wife and his two grown daughters, Catherine and Mary, remained behind. They placed their services and their house (situated in the centre of the town) at the disposal of the parochial clergy and the friars, whose servants had fled. Mary (afterwards Mrs. Cullen) used often to recall the big barrels of tar kept flaming night

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and day around the house to keep off infection, and the constant visits of the priests to snatch a few hours of repose or partake of the food kept ever ready for them.

Not long after this—in March, 1836—Mrs. Bolger died, and was followed six weeks afterwards by her husband. They were both buried in the newly built Augustinian Friary Church.*

Before her parents' deaths, Mary, their younger daughter (born in 1806), had been engaged to James Cullen, and their marriage took place in the Friary Church on the 27th October, 1836. Its celebration outside of the Parish Church was a privilege very rarely granted at that time. It was conceded on this occasion owing to the share which the families of both bride and bridegroom had had in the building of the Friary.

Of this marriage there were born eight children, of whom Father James Cullen was the fourth. Before him were born three, two boys, Peter and Moses,† who died in their early years, and a daughter, Anne. He had four younger brothers, two who died in childhood, Richard who lived till the age of seventeen, and John Baptist who survived till 1923.

To all the children Augustinian friars acted as god-fathers, the Prior standing sponsor to James, who was born on the 23rd October, 1841, and was baptised at the Parish Church by Rev. William Brennan, Parish Priest of New Ross (1830—1846).

Of Father Cullen's early life we get occasional glimpses in the Diary he has left behind him. Especially in the closing years of his life, his spirit

*Father James Crane, Prior of the Augustinians, had begun the erection of this church in 1830, and the first interment in its vaults was that of the Bolgers.

† A variant, as also Mogue, of Aodhan, the name of the patron saint of Ferns.

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seems to have continually reverted in thanksgiving to the influence and incidents of his home.

In these early pictures his mother comes before us most frequently, a very gifted and lovable character. She was very fond of reading poetry, and shared the enthusiasm prevalent in her early years for Byron and Moore; portions of Lalla Rookh she knew by heart, and used to recite to her children. Among prose writers her favourites seem to have been mostly books of devotion, such as *Temporal and Eternal*, St. Liguori's *Preparation for Death*,* the works of Dr. Challoner. *All for Jesus* won her predilection for Father Faber, who satisfied at once her literary taste and her piety. She had also considerable musical talent, and was fond of singing, particularly Moore's Melodies. Her husband, too, was a good violinist. We shall see that their son James turned to good account the musical talent and taste which he thus inherited.

It was, however, the spirit of piety pervading the household which Father James was fondest of dwelling on.

We read how every morning Mrs. Cullen used to take her little flock, Annie the eldest and the three boys, to hear Mass in the Parish Church (not yet replaced by the new one, built in 1897 and solemnly opened in 1902); we read, too, how in the afternoons she used to bring her family for a walk which usually included a visit to the Parish Church or the Friary Chapel. She had given James a copy of St. Liguori's *Visits*, a book to which he constantly used to attribute his love of the Blessed Sacrament. He used to read it during these visits to the Church, and during other visits made on his own initiative. "How sweetly float in from the tide of years upon my memory my poor little visits to the Parish Church and the Friary."

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Also, the Carmelite Convent used to be visited on these walks. Its little Chapel, described by Father Cullen as : "approached by an external stair-case and having brown-coloured walls and a large lustre chandelier hanging from its ceiling," no longer exists, having been replaced by the new buildings erected by Canon Doyle in 1850. The nuns had not the strict Carmelite enclosure, but taught schools and kept a lace-factory for the benefit of the poor girls of the town.

Mrs. Cullen, who had many friends and some relatives in the convent, used often to bring her children to speak with the nuns in the parlour. Hanging on the wall was a large waxen tablet of old Italian workmanship representing the scene at Bethlehem. It had been an heirloom of the Bolger family, and had been presented to the convent by Mrs. Cullen's mother. Perhaps it is to this tablet or to the conversation of the nuns (whom the young James regarded as mysterious other-world beings), that he refers when he traces to his visits at the Carmelite Convent his great love for St. Joseph.

Nor was the piety of their walks limited to visiting churches and convents. Father Cullen gives us several pictures of the little family saying the "Rosary of St. Joseph" while walking along the country roads. From the way in which he always recalls as "sweet memories of my childhood" these "walks on Cherry Road with my poor mother when she taught us to love St. Joseph and Mary" we may infer that Mrs. Cullen's piety had nothing harsh or imperative, that it was winsome as well as insistent.

Another prayer which she used to say on these walks was the *Psalter of Jesus*. What a pity that this fine old prayer, to which our forefathers owe so much, no longer finds a place in our ordinary prayer-books ! Its recita-

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tion, together with the Rosary and the reading of the Gospel, formed the regular service of our country-folk when the priest-hunters were abroad and Mass could not be said. Mrs. Cullen's devotion to it was probably part of the tradition which she had inherited from her parents; they had lived in the later days of the Penal Code, and were familiar with all the stories of its earlier fierceness.

In the Diary, too, we get glimpses of the scene which ended each homelife day. When the maid had drawn back the curtain from before the statue of the Blessed Virgin in the parlour, and had lighted the candles, the whole family, servants included, gathered around to recite the Rosary. Whenever a neighbour or friend had died, Mr. Cullen used to add the Litany of the Dead and many extra prayers—the “trimmings” which are not always borne patiently by young folk. Then followed the reading of a chapter of St. Liguori's *Glories of Mary*. We are not surprised to learn that this wonder-book never failed to awaken and brighten up the spirits of the little congregation, often somewhat drowsy and depressed.

Over and over again Father Cullen thanks, and calls on God to reward, his mother for the training in piety she had given him. But there were others, too, whose influence on his early character he always gratefully recalled. Foremost among these was his nurse. How little do parents sometimes reflect on the grave issues which may be involved in the selection of a nursery-maid for their children! Yet her fitness for being placed in a position of authority over, and constant intimacy with, her sensitively receptive charges is far from being satisfactorily guaranteed by the “sober, honest, and industrious” of her testimonial letters. Her speech, her store of knowledge, her bent of thought, her

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impulses and acquired habits of character will all have an influence strong for evil or for good.

Mrs. Cullen was particularly perspicacious, or else singularly fortunate, in the choice of the woman to whom she entrusted so large a share in her children's training. Jenny Fenlon, when she became a nurse in the Cullen household, was already somewhat advanced in years, and was a fine specimen of the old Irish peasant-woman. She had in full measure the Irish traditions of wonderful story-telling and of fervent piety. A little prayer which she taught the children to say at the sound of the clock was never forgotten by Father Cullen :

Blessed be the hour that Jesus was born ;
Peace to the living and rest to the dead ;
Merciful Jesus have mercy on me.
My soul and my body I give unto Thee.
Through the five sacred wounds that hung on the Tree
Merciful Jesus ! have mercy on me !

In one of his notebooks, after writing out a paraphrase of this prayer, he recalls how he learned it, and adds :
“ They that instruct others unto justice shall shine as stars for all eternity—R. I. P.”

Another of the prayers she taught him was :

Infant Jesus, meek and mild,
Pity me, a little child ;
Pity my simplicity,
And suffer me to come to Thee.

After reflecting how little he had understood its simple charm, he writes : “ O childhood, what blessings thou didst give me ! ” He often quotes, also, as one of his

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nurse's prayers some verses which admirably sum up the spirit of his own life-long devotions :

Heart of Jesus, I adore Thee;
Heart of Mary, I implore thee;
Heart of Joseph, good and just;
In these three Hearts I place my trust.

Also, he recollects how, when, for one reason or another, his nurse replaced his mother in the daily walk, she used to bring the children to the church, explaining to them how Christ's invitation to His disciples, "Come aside and rest awhile," was meant no less for His children in the ages to come.

Nor were these memories of his nurse merely the sentimental calling up of the past in which an old man often rejoices. He remembered her at all times—even at the period when we should have least expected it, his days at Clongowes Wood College; while in Third of Grammar, he made with his own hands a pair of Rosary beads and sent it as a present to her.

Never forgotten either was the influence exercised on his boyhood by his confessor, Father James Walshe, Parish Priest of New Ross from 1849 to 1860. He was a tall handsome man of stately and courteous manners. Trained in Salamanca, he had imbibed a horror of Jacobinism; and was, therefore, a strong Whig in politics, viewing with disfavour what he considered the revolutionary tendencies of the then growing generation; but very warm-hearted withal and generous beyond measure to the poor. His austerity of life—he was said to live mostly on bread and herrings—did not prevent him from preaching sermons of a portentous length, keeping the 12 o'clock congregation in the

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church till nearly three o'clock. Nor did his courtliness of speech prevent him from using the homely form of preaching which was still common at that day. A priest was still felt as a father of his parish, and was regarded as having a right to know all the concerns of his people; nor was umbrage taken when he descended to details, names and places in his praising and blessing, warning and advising of them. One of many incidents will give an idea of Father Walshe's ways.

One day in Lady's Island Church (whither he had been transferred in 1860 from New Ross) he was preaching at the 12 o'clock Mass when he saw a woman enter the church. He recognised her as one of his old New Ross parishioners, a fish-seller. Her name was Mrs. X; but, owing to a story that she had once, when selling a fish to the friars, put lead in it to improve its weight, she went by the name of "Shot-in-the-Salmon" among her New Ross neighbours. Father Walshe, delighted to see her—indeed it was to visit him that she had tramped those twenty miles—forgot himself for the moment, and cried out: "I am very glad to see 'Shot-in-the-Salmon' down here to-day."

Father Cullen's sister, Annie, not quite two years his senior, seems to have had a considerable influence on him. This is remarkable, for she lived with him only till she was twelve years old, when she went to Gorey Loreto Convent, and died at the age of fifteen. Often, when impressing on nuns the far-reaching influence of their teaching, he used to tell of her, and say: "All I have I owe to her." On the anniversary of her death he writes: "I promise to-day to say often: 'Oh Mary Mother, remember me.' The picture given me by my sister Annie had those words. This prayer comes back like a strain of music from my earliest childhood." Probably, when home on her holidays, she used to teach

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him the practices of piety she learned from the Gorey nuns.

Two other friends of these childhood days used to rise ever afterwards before his memory. One was Margaret Flannery. She was the daughter of old Mr. Cullen's nurse, and, being afflicted with constant ill-health and suffering, was maintained by the Cullens in a little cottage. Thither young James used to go to listen to the wonderful stories, grave and gay, of which she had an inexhaustible store.

An incident in her last sickness is worth telling. Feeling herself very low, she asked Jenny Fenlon to give her another thimble-full of whiskey to keep up her heart. Jenny, however, with the plain speech even yet to be found among our country-folk for whom death has little of mystery and less of terror, said to her: "No! You are not to go before God with the smell of whiskey on your breath."

Another of young James's friends was Joe Madden. He was not one of the ordinary *bacachs* who are yet to be found travelling the country along fixed rounds, sure of their lodging and food at the farmhouses, and who were, of course, very numerous everywhere in Ireland before the great Famine had broken the Irish tradition of open-door hospitality. He was rather a representative of the old *seanachie* or wandering story-teller. Rathangan, in Co. Kildare, where he had some connections, was his centre of operations, and thence he used to traverse the Counties Carlow, Wexford and Kilkenny, bringing about, not merely the gossip of the countryside, but a goodly and ever-varying stock of stories, some of them legends of saints and old-time heroes, others of a more modern type about ghosts, murders, shipwrecks, highway robberies, fights with the Yeos and the like. We hear that his listeners, crowded in some comfortable

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kitchen, were sometimes so awe-stricken by his terrible tales that they could hardly venture forth to seek their homes in the dark. In most of his stories he would seem to have aimed at an edifying moral, for Father Cullen ever remembered him as having had an influence for good on his young imagination.*

When years afterwards in 1884 poor Joë lay dying in the New Ross Union, Father Cullen gave him the last consolations of religion. He also got his brother, John Baptist Cullen, with whom he was staying at the time, to erect a marble tomb over this, probably the last, of the Irish *Seanachies*.

These pious influences of their childhood surroundings showed early effects upon James and his brothers. Each of them had a separate room in which he kept a little altar adorned with flowers. Young James, in particular, expended great care upon his altar on which was a statue of the Blessed Virgin given him by his mother. His missionary spirit began even now to show itself. It is remembered that sometimes, meeting one of his brothers on the stairs, he would say: "Can't you come in and say a Hail Holy Queen." Another incident of these days—or rather of still earlier ones—is recorded by him: "All my life thou hast been my best of Mothers (he is addressing the Blessed Virgin). Didst thou not come to me in my cradle-bed in the long room, the nursery, robed in white, and didst bend over me assuring me of thy love? Or was it only a dream?" Dream or something more, it tells us much of his young heart. It was a forerunner, too, of something similar which, as we shall see, happened to him at Lourdes.

*He used also to carry messages. The Cullens employed him to bring to and from Kilkenny books which they used to get bound by a bookbinder living there—a kind of tradesman very rare at that time.

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Though Father Cullen remembered many little things before 1847, the Great Famine and the terrible Exodus of the following years do not seem to have left any very deep impression on him. Yet one scene of the great Emigration has survived, a scene which, probably owing to a grotesque incident in it, remained fixed in his childish memory. A ship called the *Boreas*, belonging to Mr. Cullen, was engaged in carrying the emigrants over-seas. It was usually crowded, for it had the reputation of being a "lucky ship." One day a crowd of the townsfolk, the young Cullens among the rest, had assembled to bid the poor emigrants a safe voyage. When the cables were cast off and the vessel began to move, there was a sudden scream. An old woman of the town, Mrs. Neale, well-known to all and remarkable for her snow-white hair and dignified manner, had lost her self-control at the departure of her children who were on board. After her scream she fell back fainting, but was caught and supported in the arms of a man behind her. Another man, who happened to be near by at work with a hand-barrow, rolled it up behind her; and she was laid back in it, her feet out over the wheel, and was rolled away to a house to be revived.

The first school of the four Cullen children was that of the Misses Fisher, two maiden ladies, daughters of a local medical doctor. Their "school for young ladies and gentlemen" was attended by the children of the more prosperous New Ross folk. Here were taught reading, writing, arithmetic and the catechism; and we get a picture of one of these ladies teaching a little boy from a picture-book, and using a large pair of scissors to point out the letters. Father Cullen often recalls with thankfulness the patient kindness of these good ladies.

When he was about eleven or twelve years old and

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was thought too big for the Fisher establishment, or had exhausted its possibilities, he was sent with his young brothers to the Christian Brothers' School. A few years previously, in 1850, Brother Glynn with a few of his brethren had come at the invitation of Father Walshe to open a school in the town. From the beginning they had "front-bench boys," that is, the sons of the local notabilities, who received special tuition in geometry, poetry and other subjects suitable for their more ambitious careers.

James Cullen was no Stanislaus Kotska* living an other-world life. He was a very natural boy, joining in the ordinary amusements and games of his companions, and even in their pranks. Still, he was unusually thoughtful and serious. In after-life he related to a friend that, when he was very young, he had got an idea into his head that he was to die at the age of fourteen. This conviction took strong hold on him so that nothing could shake it. When the day of omen was approaching he made all his preparations and was quite ready and even resigned to die, though at the same time dreading the dawn of his fourteenth birthday. This secret fear was all the harder to bear as, with a boy's shyness, he feared to share it with anyone. He described, too, how he experienced an immense relief when the dreaded day was over and how, after getting, as he felt, a new lease of life, he turned with new energy his whole heart to the love and service of God.

This apprehension of an early death may have been the result of a mission, conducted at New Ross in 1849 by Fathers Haly, S.J., and Fortescue, S.J., both of whom dealt generously in death and Hell-fire.

The coming of these Fathers to New Ross was probably the first occasion on which James or his

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parents came into connection with the Jesuit Order. It may have been the cause, too, of his taking, or being given, the name of Aloysius when Dr. Murphy, Bishop of Ferns, came to administer Confirmation in the year 1851 or the following one; it certainly had the effect of turning the minds of his parents to Clongowes Wood College as a suitable place for the completion of his education. Father Cullen, however, never refers to this mission, though he constantly speaks of the very forcible impression made on him by another one given at New Ross by the Redemptorist Fathers in 1854, and ascribes to it the origin of his missionary spirit, "my desire of saving souls, the passion of my life." The Redemptorists had begun their fruitful career in Ireland a little over two years previously. Father Bernard, a Dutchman, whose eloquence was rendered the more fascinating by his strange accent, conducted the New Ross mission with the aid of two other Belgian or Dutch priests. The fervour aroused by them was unprecedented. When the mission-cross was erected at the close of the mission it was in a few hours almost destroyed by the busy penknives of the memento-seekers, so that Father Walshe, to keep it standing at all, had to get it immediately cased around with tin.

CHAPTER II.

CLONGOWES WOOD COLLEGE.

WHEN James was fifteen the question as to the college he should go to became insistent and a subject of much debate. The choice was between Carlow and Clongowes. In favour of Carlow was the influence of Dr. Walshe, a New Ross man, who had been President of the College since 1850, and had just at this time (in 1855) been promoted to the Bishopric of Kildare and Leighlin. For Clongowes there was the favourable impression made by the missionaries, and also its reputation for "gentility." The question was settled in favour of the Jesuit college by the decision of Brother Glynn.

Father Cullen had an extraordinary gift of remembering anniversaries. The death-days of his relations and friends never passed without his tribute of remembrance and prayer. Similarly, too, with the anniversaries of the big events of his life. Among these, such as the anniversaries of his ordination, his Vows, his starting of the Pioneers, etc., he always remembered the 7th of April, 1856, when he started on the Cullens' car for Bagenalstown, 23 miles off, there to take train for Sallins and Clongowes Wood. He was alone the first time he made the journey. In subsequent years quite a number of New Ross boys, three Cullens, two Kellys*

*One of these boys, W. P. Kelly, wrote a novel, "Schoolboys Three" (London: Downey, 1895. A new edition was published by Talbot Press, 1923) in which is a very complete and interesting account of the Clongowes of that day.

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(cousins of the Cullens), two Powers, and others, used to make their journey together; often, no doubt, as is the way of boys, dissembling their low spirits beneath laughing faces and lively pranks. Apparently young James's experience had seemed to justify his parents' choice of Clongowes, and had induced their New Ross friends to follow their example.

Of his career in Clongowes we have few details. We know, however, that his progress upwards through the curriculum was rapid and distinguished. On his arrival he was placed in "Eléments," the lowest of the seven classes in the school. The Christian Brothers, however, had done their work so well that, at the beginning of the new school-year, in June, 1856, he was "let up," that is, he skipped the next class, "Rudiments," and was placed in "Third of Grammar" in which he remained for the year. This class, however, in which he held the "Imperatorship" or first place, was considered too easy for him, and he was again promoted over "Second of Grammar" to "First of Grammar." Even here he became "Imperator," a distinction which he retained during the rest of his course in "Poetry" and "Rhetoric," under his master, Father Thomas Keating, whom he always afterwards remembered with great affection. This record points to considerable talent and studiousness. In particular, he showed great taste for reading and English composition, having the habit of writing out in note-books whatever "fine passages" took his fancy, and winning prizes always for his Essays in "First of Grammar," his Poems in "Poetry" and his Odes in "Rhetoric." In the Debate, an old-standing Clongowes institution, he took a specially active part, and is remembered as a constant and successful speaker in the style of the day, formal, florid and rich in quotation. The Elocution class (now

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unfortunately considered less important than then) had a special attraction for him; his favourite passages (probably owing to his mother's influence) were from Byron's "Manfred," Moore's "Lalla Rookh," etc. He invariably distinguished himself at the "Concertationes" or viva-voce competitions in declamation, translation, music, etc., which were held two or three times a year with much solemnity in presence of the Rector and community, and served as a preliminary practice for the great Academy-day at the beginning of the Summer holidays.

In connection with this great public display an incident is worth recording, as it illustrates James's courage, unconventionality, and initiative—qualities which under prudent guidance served him well in after-life.

When the subject of the Academy-day Essay (carrying with it a prize of £10) was announced, he found that it was an historical question of which he was totally ignorant. At the same time, he knew his only serious competitor to be extremely good at history, though very poor in the graces of composition. He, therefore, approached this boy with the following novel proposal: "I suggest that you get up the historical matter and arguments. I will then use them to write two essays, one for myself the other for you. One or other of us is certain to get the prize which we shall then 'go halves' in." His friend accepted the terms, studied up the matter, and handed the results to James, who wrote the two essays as arranged. The Master of Rhetoric, who was official judge of the essays, detected signs of James Cullen's style in both compositions. James, summoned before him, stood on the defensive: "You have no proof." But all to no purpose. He was to be flogged for deceit, etc. James appealed forthwith

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to the Rector, who admitted that the case was not proved against him, but seemed inclined to temporise. James would have none of this; if he was not proved guilty he was to be treated as perfectly innocent. He therefore did a most unheard-of thing; he wrote a long protest to the Provincial in Dublin. He won his case, too; and loyally shared the prize which was adjudged to the essay which he had presented in his own name.

Nor was this the only occasion on which he showed a venturesome independence. A boy's view of justice, being taken at a different angle, is often different—sometimes no doubt rightly so—from that which his master takes. In any case, James Cullen was in constant trouble with his Prefect, whom he considered unreasonable and arbitrary, and against whom he often led a pretty determined opposition. On one very hot summer-day, when the boys were out with the masters on cross-country walks, James managed, bringing his whole class with him, to escape from the master in charge and to go down to the Liffey for a swim. When they returned to the college, the First Prefect, to whom the escapade had been reported, met them in a very angry mood, and accused them of having been down to the river. James answered for the others, and used the 'not guilty' plea which had succeeded with him in the matter of the essay. "You accuse us. Yet you have no proof. You will have to prove your charge." Whereupon the Prefect snatched James's cap off his head, and said: "You can't deny it, sir. Your cap is as wet as a water-dog." James then adopted another line of defence: "Well, if we did have a swim it is yourself you should be blaming. We might have been drowned. You should have been there to save us. You are responsible to our parents for us." This unexpected answer—which, of course, increased James's prestige among the boys—

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reduced the Prefect to a state of speechless rage. We do not know what punishment was inflicted on him; we only know that he was spared the degradation of a flogging because of his high standing in the school.

This high position among his companions was not due to any prowess on the play-ground. Though years afterwards (in a lecture given in 1904 at Clongowes) he recalled with pleasurable approval the games he had played, "handball—the two kinds of it, Common and Indian—a good old Irish game—cricket, archery, marbles, stilts, peg-tops, battle-dore and shuttle-cock," it is certain that he never was remarkable for any proficiency in them or any taste for them. It is to be remembered, however, that in the sixties games had not acquired the great importance which was attached to them in the following two decades. His authority and influence over his companions was due rather to his strength of character, uprightness, and perhaps above all to his manly and uncompromising piety and correctness of conduct—in spite of his occasionally over-doing his rôle of Tribune of the Plebs.

He was early co-opted into the Sodality of the Blessed Virgin, then presided over by Father Robert Carbery, and was soon elected its Prefect. Both these elections were the doing of his companions—the masters having only a right of veto.

We find, too, in his Clongowes life the first definite sign of that bent and talent for organising works of piety which marked his whole subsequent career. In a passage of his Diary written years afterwards in 1909, he recalls the branch of the *Archconfraternity of the Immaculate Heart of Mary for the Conversion of Sinners* which he had worked in Clongowes, keeping the records of the prayers said by the boys who had joined it. He may even have started this branch; he certainly acted as

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its organising spirit. Anyone who knows the character of boys' piety, and who remembers that organisations such as the Archconfraternity were then almost unknown, will realise that the boy who undertook to manage it must have had a dominating personality.

Even before he went to Clongowes, he had, as we have seen, some idea of being a priest. In his last year there, it developed into an abiding desire. He tells us that one morning, while attending at Mass said by the Rector, Father Eugene Browne, he felt with great distinctness that God wished him to be a priest, and that thereupon he promised God solemnly to offer himself to the Bishop of Ferns.

Though he had come under the influence of the Augustinians and of the Redemptorists (whose mission had made a deep impression on him), he seems never to have felt any desire to join them. He did, indeed, think of the Society of Jesus, but after consideration rejected the idea—for many reasons which he tells us. In the first place, his master-motive was a passionate desire of saving sinners in the active work of the ministry; and he knew that if he entered the Society he might be kept teaching in a college; and to teaching in particular he felt a very strong repugnance. He had got, also, an impression that the life of a Jesuit was not sufficiently pious and prayerful to satisfy his ideal. Though in after-life he spoke bitterly of the blindness which had led him to entertain such an impression, one can understand quite easily how he received it. The enthusiastic ardour of his piety prevented him from reflecting that the monotonous and vexatious character of his teachers' lives was in itself a proof that some great supernatural strength was upholding them. Their enthusiasm for the subjects they taught, their anxiety for their pupils' intellectual progress, their solicitude in

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maintaining discipline and good conduct, their expression of their feelings—whether these feelings were in accord with a high standard of virtue or, as no doubt often happened, fell short of it—these things seemed to him—as they still always seem to boys—to sum up the whole lives of college masters and prefects. Even the desire of forming the character of their charges, the chief and peculiar object of their vocation, had necessarily to be kept somewhat in the background; a too constant or a too direct inculcating of moral principles and laws would have failed in its purpose. But he reflected little on all this. Of his masters' prayers and spiritual life he saw only a part, and concluded that that part was the whole.

Another reason which did much to repel young Cullen from the Society is to be found in the political sympathies of the Jesuits of that day. Many of them belonged to the Anglo-Irish aristocracy, and all of them had been trained on the continent; they were, as a consequence, mostly Whig in their political views, and regarded Young Ireland as dangerously infected with Jacobinism. Indeed, Thomas Francis Meagher in his *Recollections* speaks of the Clongowes priests of his school-days as quite "hopeless" in politics, "not even O'Connellites," though, in spite of this, he ever remembered them with the liveliest affection.

Yet Father Cullen said in after-days, that in spite of his prejudices against the Society, he would have probably joined it from Clongowes had he ever been told of its achievements in other fields besides that of education. The Jesuits whom he had met never told him—nor even put him in the way of reading—anything of the real character and history of their Order. Only after leaving Clongowes did he learn anything very definite about the Spiritual Exercises of St. Ignatius.

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The impression, which those who knew James Cullen at college retain of him, is that, while eagerly sharing in the literary activities of the school, he stood rather aloof from its social and play-ground life—yet without any priggish ostentation of goodness. He was probably not generally popular, but he had formed a few very intimate friendships. One boy in particular, Willie (popularly known as “Gigs”) Mahony of Mitchelstown, was his inseparable companion. It was taken for granted in general among the boys that both of them were to become priests. We learn that, instead of joining in the games, the two of them spent most of their recreation-time in walking round the playground talking *à cœur ouvert* of the glorious things they aspired to do for the conversion of the world. Young Mahony afterwards, much to the disappointment of his friend, gave up the idea of the priesthood.

In 1888, on one of the anniversaries of his entering Clongowes, he writes: “Oh, dearest Mother! Thirty-two years ago to-day, thou didst obtain for me one of the central graces of my life, one which contained in germ nearly all the others, even perhaps my Priesthood!” We are certainly not wrong in attributing to his sojourn at Clongowes his latent love for the Society which we shall see began very soon afterwards to draw him to read its history and to study the Exercises of St. Ignatius. Moreover, his experience of the Clongowes Sodality urged him afterwards, as soon as he had the opportunity, to form similar organisations, copying closely its method and formulae.

But, undoubtedly, what he considered the most precious gift which life in Clongowes offered was its effect in shaping and moulding the character of its boys. In 1904, speaking to the Clongowes boys, he said: “I know of no school in which you will more certainly reach

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the goal of your aspirations, a noble, Christian character, than in your own cherished Alma Mater!" He is not blind to the fact that "it strikes many, even sympathetic, observers of the Irish boys who leave Jesuit and other schools, that the great want which dwarfs their mental and moral stature, drags them down from an ideal of noble living, and militates against their success, is, not so much absence of talent, education, opportunities, patronage or influence, as absence of character." In confirmation of which he quotes the words which a dear friend of his, Mr. William Coyne, shortly before death had said to him: "What our boys want is not so much brains as character." He then, in his lecture, goes on to develop a theme of which he never tires when speaking to those responsible for the training of the young, the importance of character-training: "By character I mean the practical outcome of a lofty conception of noble living, influencing a man's thoughts, views, principles and decisions, shaping his words, works and enterprises into perfect harmony with his duties to God, himself and his neighbour. Someone has said that God gives features to the human face, but leaves to man the making of his countenance. In a similar way God gives to each of us a soul, but leaves to each of us the moulding of his character. Each changing thought and feeling, each word and work, combines to form and shape it"; and further: "In this lofty ideal of character let high-souled honour find itself enthroned; honour scorning meanness, dodgery, shiftiness, double-facedness, and making a man's word as strong as his bond; honour paying reverence to whom it is due, to parents, superiors, the weak, the aged; honour urging to chivalrous battle for the down-trodden, for women and children; honour tolerating no breach of friendship, betraying no secret;

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honour defending those who, by their absence or weakness, cannot answer charges; honour that lifts a boy beyond all suspicion of tattle and tale-bearing, yet gives all to know that in his presence no one shall safely insult or offend against purity.

“ Let charity, too, pour its golden light upon your lives by devotion to the poor and distressed. Assist them them by counsel, by comfort, by material aid. For, remember, boys, the blessing of the poor is the best blessing a young man entering life can have.”

CHAPTER III.

CARLOW COLLEGE.

WHEN James came home after finishing his course at Clongowes he found his father ailing. Mrs. Cullen thought that the sea-air would be beneficial for her husband's health, and so the whole family moved to Tramore. The change, however, was of no avail, and Mr. Cullen died on the 13th September, 1860. Business affairs, connected with the will and the property, necessitated Mrs. Cullen's going to Dublin where James, now the eldest of the family (his sister having died in 1855), was detained with her till nearly the end of the year.

He had meanwhile been accepted for the Ferns Diocese by Dr. Walshe who gave him leave to do his studies at Carlow College,* where there were some other Ferns students. Only, however, in January, 1861, was he free to present himself to the President of the College, Dr. Dunne.

There are few recollections of his time at Carlow. There—as to-day at Maynooth—there was a tendency for fellow-diocesans to form groups which kept rather apart from each other during recreation. Consequently, of his contemporaries who did not belong to the Ferns Diocese, the few who have survived him preserve little recollection of him beyond the general impression that he was very exact and pious.

*It was a lay-college as well as a seminary.

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They remember, also, that he and another student, Thomas Power (also from New Ross and educated at Clongowes), were particularly active in the organising of debates, "academies," and dramatic pieces. The only survivor of his fellow-students of the Ferns Diocese, Dean O'Neill, now Parish Priest of Killaneiran, preserves some details which are interesting:—

"Jemmy Cullen, as he was best known to his fellow-students, was from the beginning remarkable for his talent. In his last year, 1864, he received from his professor, Dr. Kavanagh (afterwards P.P. of Kildare), a very high distinction in Theology and Canon Law. He was greatly revered and loved by his fellow-students, with all of whom he was always familiar; in particular, he had a great influence over the young students whom he led to the practice of piety. To the Blessed Sacrament he had an extraordinary devotion, not being content with the ordinary prescribed visits to the Chapel, but constantly paying our Lord other visits, in which he was generally accompanied by those under his influence.

"Punctual in all his duties, he was first down to the Chapel in the morning and the last to leave at night. His daily reception of the Blessed Sacrament stimulated many to imitate him in this practice, which was in those days rather exceptional.

"He both sang and played well. The Ferns students were remarkable for their constant singing of part-songs and choruses, most of which he had arranged for them and taught them."

Another priest who knew him at Carlow sends us the following letter, from which we see that at the Seminary, as previously at Clongowes, he showed his bent for the organising of pious works:—

"James Cullen was remarkable as a young student in Carlow for an exceptional charm of manner, combined

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with a sturdy manliness. These qualities were enhanced by solid virtues. He was in no sense a namby-pamby pietist, as is testified by the extraordinary influence he wielded among his fellows. A very distinguished professor, who has had a wide experience of seminaries at home and on the continent, states unhesitatingly that he has never met a student of higher moral worth than James Cullen.

"He made no secret from the beginning of his devotion to the Blessed Sacrament. With three or four others, he established a League of the Blessed Sacrament. During recreation hours and free time a member of the League was deputed to keep watch before Our Eucharistic Lord. These students formed a force whose influence for good radiated through the whole college."

The same writer also gives us the names of these companions: Peter Grogan, later Provincial of the Passionists; Thomas Lochrey, afterwards Parish Priest in Derry, who with his brothers had been at Clongowes; and Thomas Power. This last student, being a fellow-townsmen and a fellow-Clongowian, naturally fell under the influence of James Cullen, who was his senior by four years. One in a position to know states that Power, shortly after his ordination in 1868, was thinking of becoming a Jesuit; but that Father Cullen, then at Enniscorthy and not yet cured of his prejudices against the Society, persuaded him to give up the idea and to enter the Redemptorist Congregation instead. This he did in 1870, and became a very illustrious disciple of St. Alphonsus.

While James was at home on his summer vacation in 1862, an incident occurred which had a considerable effect on his future career. One evening, his mother and brothers having gone out, he was sitting alone in

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the parlour, reading a book. Hearing a knock at the door and going to open it, he found a priest, one who was well-known to him, somewhat under the influence of drink. Though priests were constant guests at the hospitable board of the Cullens, the possibility that any of them could so disgrace the priestly dignity had never crossed his imagination. The sight shocked him profoundly. Though he knew it must be very rare, it kept obtruding itself and frightening him by its awful suggestiveness. He often afterwards thanked God for the inspiration which came to him one evening (15th September, 1862), shortly after his return to college, while he was preparing to make his confession to Dean Tynan. Feeling himself urged by a powerful appeal from God, he bound himself by a solemn promise never to touch punch for the rest of his life. At that time, of course, punch was the almost universal after-dinner beverage. From this incident we may also infer that the idea of Total Abstinence as a meritorious practice had at this time quite faded from the public mind in New Ross. Yet, only twenty years previously the town had welcomed Father Mathew, and a large proportion of its people had taken the pledge.

We know that Dr. Furlong, Bishop of Ferns, hearing doubtlessly very high accounts of young Cullen and being then rather short-handed of priests, looked forward with some impatience to the time when he could avail himself of his services. This may have been the reason why his course at Carlow, which normally should have lasted five years, was completed in less than four. His Logic and Philosophy probably, rather than his Theology, were curtailed. At all events, he was ordained in Carlow Cathedral by Dr. Walshe, Bishop of Kildare and Leighlin, on the 28th October, 1864, only five days after he had reached the Canonical age.

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We have no record as to any of the circumstances of that great day; we can only surmise the joy that must have filled his heart when the sublime powers of the priesthood, wherewith he had yearned to save the whole world, were confided to his keeping. As each year brought round the anniversary, he renewed his gratitude to God for the gift and prayed to be worthy of it. To take one example of many such prayers :—

“ Oh, sweet Jesus, I thank Thee for the wonderful gift Thou hast bestowed on me in giving me the priesthood. I was, and am, unworthy of so great a favour; but Thy grace can open my eyes to see its worth, and my heart to appreciate its value. Oh! I am more than all the kings of the earth; I am the ambassador to men, to speak, relieve, comfort, forgive, enlighten. Oh! let not my calling be in vain. Make me save poor souls. I will set my life against theirs, my soul against their souls; but Oh! through Thy Blessed Blood convert them!”

CHAPTER IV.

CURACY IN WEXFORD TOWN.

IMMEDIATELY after his ordination Father Cullen received orders from the Bishop to begin his duties as Curate in Rowe Street Church, Wexford, whither he started without delay, and took up his residence with the other priests of the town at the Manse, Lancaster Place.

The day after his arrival he said his first Mass in presence of his brothers in the little Chapel of the Presentation Convent, a convent with which he was destined to have many intimate relations in the succeeding years. In it, as we shall see, he founded his first sodality and he enlisted the services of its nuns to help him in dealing with countless cases of trouble and spiritual danger. Partly owing to his having many friends and even some relations in the convent, partly owing to the constant help given him in his works of zeal, and partly, no doubt, owing to the fragrant memories of his first Mass in that Chapel, he never forgot, as each Feast of our Lady's Presentation came round, to write to the nuns of the convent assuring them of his prayerful solicitude for them and begging a continuation of their help. Even on his death-bed when he had only three weeks to live and was unable to hold a pen, he asked his niece to write his usual Presentation Day letter, sending good wishes to his old friends at Wexford, and promising them his earnest advocacy in Heaven.

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Two of these letters addressed to the Reverend Mother will serve as examples of the rest :—

“ I know you will be glad to get a note from me on the Feast of the Presentation, and so I snatched a few moments from my duties to wish you all a happy and holy Feast of Our Blessed Mother. It is now a long time since I wrote to you ; in fact, as you know, novices cannot—or rather are not expected—to write very often. During the time of the noviceship it is desirable that in some measure they break with the world, while striving to learn to give themselves unreservedly* to their vocation. For some months past I have been here in Louvain completing the second year of my noviceship and making studies. Pray that this year may infuse the genuine spirit of St. Ignatius into my heart, that so, if God spares me, I may follow in his footsteps, glorify God in some way or other—by prayer, or by prayer and work united.

We have such a number of religious Orders here. Everywhere you meet nuns in the streets in ones and twos. A few evenings since I visited the Béguinage. It is certainly very strange. The Sisters live in little cottages around a very large Church where they meet to pray. I fancy two or three live together in each cottage. You see them working at the windows or speaking with an acquaintance at the door, etc. We have nothing like it in Ireland. There is an immense Convent close to our College. I have not said Mass there, but, from a visit I paid some time since, I saw that it was a splendid establishment. Churches are everywhere in Louvain, some of them very fine. I hope Mother —, Mother —, Mother —, and all the Sisters are very well. I must not forget to make special mention of Sr. Stanislaus whose young patron's octave we are celebrating. I hope Sr. — is keeping very strong ; her noviceship will soon be over, I fancy. Tell

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her not to forget me in her prayers till she sees me again in Wexford (?) How are the children of the Sodality? Do many of the old ones still remain? How like a bright dream is the foundation of that Sodality eighteen years ago! How widely scattered are many who were there then! Some in Heaven, some far away, and one a Jesuit novice! How good is the Heart of Jesus to those who love it. Goodbye! I will say Mass for you all on the 21st."

"To-morrow brings back to me like the music of a dream, the remembrance of long, long ago and my first Mass in the little Chapel of the Presentation. Life in the priesthood was opening before me then—it is closing around me now. 'Twas dawn then—'tis sunset now! And my heart overflows with gratitude to the Divine Master for having let me work for Him so long, though I have been so unworthy of this blessing. And my first Mass after I got care of souls was in the little Chapel upstairs! And the first Sodality I founded was in the Sodality Room below! You see how memory throws a bridge across the rapid tide of years, which I have been crossing ever since, and which I have nearly crossed, even now almost reaching to the bank beyond, where I hope to meet all the holy friends who have gone before—and certainly amongst them those whom I revered and cherished in the old Presentation. And, do you know, whenever in the past I could get to see you all, I felt it was still the same old spot. Forms had vanished, young grown old, but the spirit, the atmosphere of holiness and working for God was the very same as fifty years ago. How the old fountain-pen runs on and on, as it notes the dream-thoughts and dream-faces of the past. I must not keep on dreaming and troubling you with my reveries any longer. To-morrow I will offer the Holy Sacrifice for you all, the living and the dead. Say a little prayer that I may always do God's will in all things. God bless you all."

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Though he spent only two years in Wexford, and for most of the time was the youngest curate there, the memory of him, even to-day after sixty years, remains quite vivid in the minds of many old townsfolk. From the first his preaching attracted notice, so that Dr. Furlong and Canon Roche, the Parish Priest, entrusted to him the task of preaching on the more solemn and important occasions, as for instance, the dedication of the new Good Shepherd Convent Church of New Ross.

Yet he did not possess in a remarkable degree any of the qualities which go to make an orator. His sermons are not notable for any extraordinary charm of style or emotional intensity or argumentative force. He had no commanding presence or passionate infectiousness, or sensitiveness of communication with his hearers. His power came from his intense earnestness, his absolute singleness of purpose, and above all from that gift of "unction" which gives power to even the stammering of a saint.

It is not, however, to be understood that his sermons were unworthy of the high reputation which they won for him. On the contrary, they bear witness to considerable talent for composition, and to the careful training in it of which he had taken full advantage at school. The numerous changes, additions, erasures in his note-books (where they are still to be read), tell of his extraordinary diligence in their preparation. At the beginning of his career he apparently never relied on his natural fluency, but wrote out every word he was to speak. Even the lectures to his sodalities are fully written out.

In the general treatment of his subjects he shows the influence of the great 17th century French preachers whom he had specially studied; an introduction, generally of a somewhat personal character, is followed



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by the divisions of the subject into three parts, and a prayer for light and help. Each division is then taken up, its point being approached with solemnity and gradualness; and, when finally stated, it is vigorously enforced with solid arguments, illustrated by examples, and supported by many quotations from Scripture. Though his diction is strongly reminiscent of the Grattan and Flood tradition, it is chastened by his seriousness and concentration of purpose; he never develops similes, is never led astray by sentimental or inappropriate reflections, and never indulges in ornament for its own sake.

On the margins of his sermon-books there are numerous pencil-marks, capital letters and other figures—evidently part of some system of mnemonics which he used in committing his discourses to memory.

It is remarkable that these sermons, most of them preached at last Mass on the ordinary Sundays of the year, are all of a mission-sermon type. He rarely goes into the by-paths of religious instruction, but keeps hammering at the central truths and chief mysteries of Faith, Hell, Heaven, the punishments of sin, the occasions of sin, the deferring of repentance, God's mercy, the Blessed Sacrament, confidence in the Blessed Virgin's intercession, and so on. Even when he had to preach on the Feast of St. Aidan, the patron of the Diocese, he devoted, by a rather violent digression, nearly the whole discourse to a description of the punishments of sin. Similarly, the burden of his sermon on the Maternity of Our Lady, preached on the 3rd September, 1865, is a denunciation of sin, and an exhortation to sinners to implore Mary for the grace of repentance.

In denouncing the drunkenness, lewdness, gambling and dishonesty of the town, he used an apostolic

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freedom of speech and of detail which might perhaps be thought to-day inappropriate for ordinary Sunday preaching. Indeed, his earnestness made him at all times impatient of a periphrastic treatment of the eternal truths.

One of these sermons, delivered while the shadow of a great fear lay over the town, is still remembered. Taking for his text the words: "Spare, O Lord, spare Thy people, and be not angry with them for ever!", he describes sin as bringing down God's triple scourge on the world, war, famine and plague. Austria—news of Sadowa had just arrived—Italy and the United States were weeping over their dead and bereaved; hunger had within living memory swept away a large part of the Irish people, and was yet rife in the city; the cholera was raging in England, had already appeared in Ireland, and might come any day to Wexford. There was no hope but in God. Only He who sent it could save from it. White-washing and sanitary legislation were good only because God wished each individual to use all natural means to preserve himself and his neighbour. The voice of their plague-stricken neighbours was a voice sent them by God urging them to repentance.

We know not—we can only hope—that his powerful appeal had some effect. Soon afterwards the cholera appeared in Wexford, though not with the same virulence as in 1832. Of the terrors and dangers which it brought on the priests of the town we have no account, though we may be sure that Father Cullen shared them to the full. One circumstance, however, is known to us, showing that his chief trust was in God. A pious lady of the town, Miss Bessie Walshe—a lady of whose devotion to all forms of good work he made then and afterwards unceasing use—was bidden by him to get a

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number of women to help her in making little cloth badges of the Sacred Heart, bearing the words: "Cease! The Heart of Jesus is with me." Thousands of these badges he distributed himself and got others to distribute. The townsfolk conceived a great trust in this sign of honour to the Sacred Heart—a trust which was justified, for the plague soon after began to abate its fury.

Several of his sermons are addressed to the members of the "Archconfraternity of the Immaculate Heart of Mary for the Conversion of Sinners." It will be remembered that he had organised this Archconfraternity in his Clongowes days, or, at least, had been its moving spirit—a fact which would suggest the probability that its foundation in Wexford was his doing. However this may be, it is quite certain that two other forms of pious organisations which at that time were very rare, though now to be found over the whole country, owed their establishment in Wexford to his zeal and initiative; he introduced the Devotion of the Forty Hours, and at Christmastide he set up a Crib in his church.

His Crib created a *furor* all over the town, people crowding about it all day and late into the night, while he for hours together kept reciting prayers—mostly extempore—to the Divine Infant whose image lay in the little manger.

Similar, too, was the devotional fervour excited by the Quarant' Ore. Its good effects deeply impressed Canon Roche, who two years afterwards established it in the sister-church in Bride Street.

At the first celebration of the Quarant' Ore a lady of the town remained up all night visiting the church at frequent intervals to keep the candles in order. She told her friends that every time she went to the church

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during the night she found Father Cullen on his knees before the Blessed Sacrament.

Though one of his first acts as Curate was to establish at the Presentation Convent a Sodality of the Blessed Virgin, the first of its kind in the town, the idea of doing so seems to have been suggested by the then Reverend Mother Augustine (Kenny). Three weeks after he had said his First Mass in the convent, he was again asked to say a late Mass after the Community one there on the Feast of the Presentation. In the parlour, while he was breakfasting with Father Busher, C.C., the Reverend Mother expressed her desire to have a Sodality for the older girls. Father Busher said: "Here is your man. He was in the Sodality at Clongowes College and knows all about it." Father Cullen accepted the proposal with eagerness. He sent for copies of the rules, papers, formulae, etc., used in Clongowes, and adapted them to the circumstances of the Convent. Following the Clongowes model, he first established a Holy Angels' Sodality in which the girls might be prepared and trained for the more exacting life-rule of the Children of Mary. To this preparatory Sodality were elected on the following Feast of the Purification, 1865, twelve of the best girls in the school. By the 21st June, authorisation had been got from Rome, and a small number of the older pupils, considered most likely to establish a high tradition, had been trained and instructed, and were then formally enrolled as Children of Mary.

He always took a deep interest in this Sodality, and came from Enniscorthy in the Christmastide of 1866 to give its first retreat, one of the first he ever gave. In 1916 he gave its fiftieth; and, having by his side the one surviving member of the little band whom he had con-

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separated as Children of Mary fifty years previously, he assisted at its Golden Jubilee festivity.

Two other sodalities of the Blessed Virgin were founded by him during his Wexford curacy, both at the Mercy Convent, one of them for the pupils of the National School, the other for those of the Industrial School. Both are yet alive and flourishing.

Many of his lectures to these sodalities, evidently composed and learned by heart with the same care as his Sunday sermons, are yet extant in his note-books.

Father Cullen's zeal was always remarkable for its ordered character no less than for its intensity. The attacking of evil at its roots, the laying of strong foundations, was the kind of work which appealed most strongly to him. He took the motto "Ad Majorem Dei Gloriam" as a criterion whereby to regulate the direction of his energies. The more central and radiative of good a work appeared to him, the better it was worth doing. It is, therefore, not surprising that, even at this time, he was constantly praying to God to send as His greatest gift to the world an abundance of good priests, and that we find him getting leave to preach to the students at St. Peter's Seminary.*

So powerfully, indeed, did this work appeal to him, and his interest in the boys and students led him to so constant an intercourse with them, that the President of the College in some irritation suggested to the Bishop that Father Cullen had better be given the Presidency. In fairness, however, to Father Cullen it must be noted that many of the students lived in lodgings in the town, only attending the college in the day-time, and so came directly under his official care.

*It seems probable that Dr. Furlong, who had opened the Divinity School at St. Peter's, and resided there, suggested this to him.

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The same ordered zeal led him to give much attention to fostering the religious spirit of the nuns in the town, and to encouraging them in all their activities. The impression he made on one of them is on record: "It was one of fear. I felt an awe of him. His usual conversation with the young nuns used to be about the Colloquies of Meditation, the Particular Exams., the marking of our Exam.-cards, etc., which was so much Greek to us at that time."

As work for seminaries and convents had a special attraction for him owing to their being nerve-centres of spiritual force, so, too, in dealing with his penitents, he was never satisfied with a self-centred piety. Those who came under his influence were continually urged to do more and more work in their turn for others.

For instance, a wealthy young lady had been directed by him to visit a destitute crippled girl, and used to bring her cakes and other little comforts. This did not satisfy Father Cullen, who said: "You must charge yourself with the entire care of the girl. You must bring her each day exactly the same kind of dinner you get yourself." Acting on St. Thomas's principle that the use, if not the ownership, of all wealth should be common, he was indefatigable in getting assistance for the poor. No wonder, then, that his confession-box was always surrounded by a packed crowd, or that very wealthy folk felt a certain terror of him. Mr. Richard Devereux,* one of his favourite victims, said of him

*This gentleman was as remarkable for his lavish generosity as for his business enterprise and talent. He had made a vow early in life to devote half of his profits to charitable purposes. Quite a score of religious and charitable institutions, including such considerable ones as the Good Shepherd Convent of New Ross, the Mercy Convent of Wexford, the Christian Brothers' School in Wexford, the House of Missions at Enniscorthy, etc., owe their origin to him. Peculiar to himself was his method of charitable endowment; he used to

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afterwards: "He was quite irresistible. I never could refuse him—and he never left me at peace."

If he was importunate in begging for the poor, he was absolutely untiring as a hunter of sinners. One instance will give an idea of the persistence and close attention which he lavished on his ever-multiplying "cases."

A poor girl, whose neglected education and weak health had rendered her unfit for any decent livelihood, had fallen into evil courses. She was taken up by Father Cullen, who induced her to join one of the elementary classes in a convent school. Her position among the young children, who could repeat their lessons better than she, was almost intolerable for the poor girl, and she was enabled to bear it only by the encouragement of Father Cullen. For months he used constantly to call in to the class, and single her out for special attention and kind words. His influence and the kind help of the nuns finally succeeded in preparing her for a position which he secured for her.

make over in due form of law the profits of certain of his vessels to the account of particular institutions.

CHAPTER V.

HOUSE OF MISSIONS, ENNISCORTHY.

DR. THOMAS FURLONG, Bishop of Ferns, will always be reckoned among the great bishops on whom fell the task of reorganising the Irish Church after the Penal Days and of endowing it with the institutions which in happier circumstances it would have developed for the more perfect fulfilment of its mission. Studious, retiring, and timid of manner, he had spent thirty-eight years as student and professor in Maynooth, and had on more than one occasion declined the responsibility of the active ministry. Finally, however, on the death of Dr. Murphy in 1857, and at the age of fifty-four, he was induced to accept the Bishopric of his native Diocese of Ferns. No one—not even his closest friends—ever expected that this shy, gentle professor, devoted to his prayers and books and having no experience of parish work, would have displayed the enterprise, initiative, tact, business capacity and restless energy which have made his name so prominent in the history of his Diocese.

His activities were shown mainly in four chief directions: the building of churches, the foundation of religious teaching institutions, the promotion of missions for the lay-folk and of retreats for nuns and priests, and the combating of intemperance.

Of the last of these works we shall have occasion to speak later on; of the second last we must now say a

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word, for it affected the whole subsequent career of Father Cullen.

In the fifties of the last century parish missions were yet something of a novelty. Only in the bigger towns were they given at all, and there generally at very long intervals; they were practically unknown in the smaller towns and country parishes. The first regular mission-staff was that of the Society of Jesus, which gave its first mission at Rathmines in 1848.

In 1851-2 the Belgian Province of the Redemptorist Congregation, which included houses in England, gave some missions in Ireland, and in 1853 sent some of its members to settle in Limerick. An interesting thing about these early Redemptorists is that they were nearly all foreigners. For instance, their first mission given at the Cathedral in Limerick was conducted by an Austrian, a Russian, a Dutchman, a Belgian, and a Scotsman.

These pioneer missionary-priests, whether Vincen-tians, Jesuits, Passionists, or Redemptorists, who used to be heralded by the clergy as a new kind of apostles, as men of extraordinary powers and famous for working wonders of spiritual regeneration—some of them, too, wearing a religious garb still unfamiliar to the people—exercised an extraordinary attraction. Enormous crowds would gather from miles around to hear them—the tradition of O'Connell's Monster Meetings was yet fresh—so that often the church was found too small, and the sermon had to be delivered in the open air. The very vastness of the crowd intensified the excitement. For years afterwards these missions were looked back to by the folk of a district as land-marks in its history; for years, too, their effects could be seen in the ceasing of faction-fights, the decrease of drunkenness and the better frequentation of religious duties.

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Dr. Furlong had read of, and had seen with his own eyes, the extraordinary fruits of grace produced by missions. He spoke strongly of their necessity when addressing his clergy assembled in Synod at St. Peter's College in 1862; and enacted that for the future in every parish a mission should be given at frequent intervals.

He soon realised, however, the difficulty he would have in giving effect to his enactment. The number of priests who were capable of giving missions was at that time extremely small (probably not more than twenty in all), and they were all overwhelmed by their engagements over the whole country, with its twenty-eight dioceses. Ferns could hope only for an occasional visit from them, and yet its zealous Bishop yearned to have a mission every four years in each of its forty parishes.

After pondering and praying for long over this apparently insoluble problem, he finally determined to found a Missionary Institute such as he knew to exist in some dioceses of France and other countries. He would choose a number of his own priests who, while still remaining in the Diocese and not bound by any religious vows, would live apart, devoting themselves to a more intense spiritual life and fitting themselves for the giving of parish missions.

Other reasons, too, combined to urge him to carry out this project. He had already experienced great difficulty in securing for the priests of the Diocese the opportunity of making a yearly retreat which he considered of the highest consequence for the keeping alive of their apostolic perfection. Again, in his zeal for Catholic education, the future of which was not then so well assured as it afterwards became, he had already increased—and intended to increase still further—the number of convent schools and Christian Brothers'

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schools in the Diocese. Even in the convents already existing, it had often been impossible to secure the services of a priest for their annual retreat. When this happened, the retreat was either not made at all or was given by the Reverend Mother. Knowing that the efficiency and activity of nuns and Brothers would always be in proportion to their spiritual formation and zeal, he was most anxious that they should constantly have the services of a priest thoroughly familiar with the Religious life, zealous for its perfection and sympathetic with its difficulties.

Urged by these reasons, he determined in 1866 to delay no longer in carrying out his plan of a Missionary Institute. He would choose as its first members a small number of the most zealous among his younger priests. They were to form a religious community, bound—not by vow but by promise—to stay in the Institute for a certain number of years. They would practice Apostolic poverty, bringing to the common fund whatever offerings they received for their ministrations, and would be under the direction of a Superior, one of themselves. During the intervals between their missions or retreats they were to lead a life modelled more or less upon the rules of the Congregation of the Mission. Much of their time was to be devoted to prayer and religious exercises in common, to the study of Theology—especially Moral and Ascetic Theology—and to perfecting themselves in sacred eloquence and the Liturgy.

The four priests whom he had chosen as the most suitable founders of the new Institute were Fathers Warren, Brownrigg, Cloney and Cullen. Of these, Father Warren, who had thirteen years' experience on the mission, was designed by him to be Superior; the other three were quite young priests, just long enough

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on the mission to have given proofs of special zeal and capabilities.

He summoned these together, explained to them his design, and invited their co-operation. After much prayer and consideration, all four enthusiastically placed themselves at his disposal.

He gave them the general outlines of a Rule* and suggested a provisional Order of Time. Guided by their practical experience and by consultation with him, they were to settle the details. The Order of Time suggested, and followed from the start, was as follows :

The Fathers were to rise at half-past five and spend until seven o'clock in the Chapel at Meditation and the small Hours of the Office. At seven Confessions were to be heard and Masses said. Breakfast was at half-past eight, during which a pious book was to be read. Study followed until twelve o'clock when Confessions were to be heard until half-past one. Then followed Vespers and Compline, said in the Community Chapel. Dinner at 2 o'clock was followed by Recreation for an hour. At half-past six, Matins and Lauds were recited. Tea followed, and then an hour's study and Night Prayers, after which strict silence was to be observed till after Breakfast the next morning.

Though the idea of the Institute seems to have originated with Dr. Furlong, we have some reason for surmising that Father Cullen was very soon invited to share his confidence. The fact that he, the youngest curate in the town and living away from the College, was chosen to take charge of the students' spiritual formation, shows the high esteem which the Bishop entertained of his piety and sound judgment. It is said

*In their definitive form the Constitutions and Rules were not printed until some ten years later.

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that the wonderful success with which Father Cullen had single-handed recently conducted a retreat of the Men's Confraternity decided Dr. Furlong to choose him as one of the founders, but probably even before this the Bishop had settled on him. In his Diary, written years afterwards, Father Cullen refers to the consultations he had had with the Bishop at the College, and in particular to one interview in which he himself had suggested "Missionaries of the Blessed Sacrament" as the most appropriate title for the Institute: "O sweetest Jesus, help me to prepare for the Clergy Retreat of Tuam, to make them all prayerful, zealous, hardworking priests—and first of all to become one myself. O sweet Jesus! I was once called a 'Missionary of the Blessed Sacrament,' and I, by Thy inspiration, initiated that title at St. Peter's College gate where I suggested it to Dr. Furlong. Oh how unworthy I feel!"

The suggested name was, no doubt, adopted with great willingness by Dr. Furlong, of whose loving devotion to the Blessed Sacrament we have numerous proofs in his pastoral letters, his address to his clergy, and above all in his foundation of the Convent of Perpetual Adoration in Wexford, where since his time the nuns kneel in adoration day and night before the altar.

Several reasons caused the Bishop to fix on Enniscorthy as the site of the new foundation. It was the Cathedral-town, and at that time the only mensal parish of the Diocese; the fathers would thus have the advantage of the Bishop's direct authority and counsel in anything they might do. Also, one portion of the town, the Shannon district, lying beyond the river, was rather remote from the residence of the parish clergy and was badly in need of priests. Owing to the munificence of Mr. Devereux, a church was then being built

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within the district. The Bishop constituted it as a parish chapel-of-ease, and entrusted its working to the Missionary Fathers. He conferred on them extraordinary confession-faculties so that they might be a centre of spiritual comfort and guidance, not merely for the people of the town, but for the whole Diocese. They were, also, to take charge of the spiritual training of both nuns and children in the convents of the town, the Presentation Convent, the Mercy Convent (then being built by Mr. Devereux in the Shannon beside the Church just mentioned), and the Loreto Convent which he intended to establish.

When Dr. Furlong had, in consultation with his four chosen priests, finished the planning of their rule of life and had secured a house for them on the Quay-side, the formal inception of the Institute took place on the 17th October, 1866. A few weeks afterwards, they all travelled up to Dublin to begin on the 3rd November, 1866, an eight-day retreat at Milltown Park, under Father Sturzo, S.J. To Father Sturzo's spiritual direction and prudent advice given during this and three subsequent retreats and at many other times, the Fathers always felt that they owed, under God, much of the success which blessed their work.

Coming back to Enniscorthy they began their new life in the house on the Quay, spending most of their time in the proximate preparation of sermons and lectures. On Christmas Day they said Mass for the first time in the new church, and began their labours among the people around them. Mr. Devereux was soon interested in the work of the new Institute. Convinced of its great promise, he set about building a new residence and retreat-house for the Fathers on a vacant space where the houses of the Shannon district climb the lower slopes of Vinegar Hill.

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Father Brownrigg acted as Bursar, and as such had most to do with the building arrangements and the material welfare of the house, a task in which he gave proof of the administrative talent and enterprise which afterwards distinguished his career as Bishop of Ossory.

Such were the circumstances under which Father Cullen, M. SS. (*Missionarius S. Sacramenti*) entered on his new life, which lasted for fifteen years.

Although the members of the new Institute were not bound by any religious vow, but merely by a promise of fidelity to the Rules, Father Cullen seems from the year 1870 to have practised the virtue of Apostolic Poverty in its perfection. In that year there is a passage in his retreat-notes where he says:—"Knowing I have still a lingering attachment to the *altum dominium* of the money bequeathed to me, I have determined, with the aid of God's holy grace, to root it out of my heart. 1st, I will leave all monies (except that which I receive for Intentions, and which is handed in at the monthly settlements to the house) in the hands of my Superior. 2nd, On the receipt of each half-yearly dividend, I will hand it unconditionally into his hands for the use of the house unless the Bishop judge otherwise.* 3rd, I will regard myself as having no more title to that money than to any other money received by me for the use of the house. 4th, When asking for means to accomplish any charitable intention, I will not make application, directly or indirectly, for money as if it were a portion of the sums I may have handed in, or as if I had any title thereto."

This would suggest that he had already made a private vow of Poverty; he certainly had made one

*He adds a marginal note: "Father Sturzo judges this unwise. Better retain direction of money through will of Superior."

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before the year 1880, at which date we find it expressly mentioned.

Though nowhere do we find at this time any mention of a vow of Obedience, his retreat-notes show that he acted as though he were strictly under vow and that he carried out with great accuracy and joyfulness the least wishes of his Superior. The bridled race-horse is swifter than the untrained steed; obedience is not a chain but a rein surely guiding. It is from the spiritual life of the individual members more than from the impulse of superiors that the energy of religious bodies comes. So, in reviewing the life of Father Cullen, now no longer his own master as he had been to a great extent as curate, we are not surprised to find that there was no diminishing—but rather an increase—of that activity and initiative which had already distinguished him.

Of the first few months of his Enniscorthy life only one incident, a slight one, is recalled. The Fathers used to meet on Wednesdays to consult about the drawing up or changing of rules and customs. At one of these meetings Father Cullen proposed that all the priests should be in the house by 9 o'clock and have their lights out by 10. Each of them was to take week about in going around the rooms in the morning to call the others, and was to have in his room an alarm-clock set for half-past five. In case he did not hear the alarm, any other priest who heard it was to bang his door to help in awaking the caller. A few evenings after this regulation had been adopted, Father Cullen had to go out to a sick-call and was not able to return till after midnight. When he was creeping back to his room a gust of wind banged his door. Another of the priests, supposing it to be half-past five o'clock, jumped up, ran out, and awakened the caller, who had all the priests up before the mistake was discovered.

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At this time study and practical exercises in preaching were the chief occupations of the community. Probably already—certainly from 1873—Father Cullen had charge of a singing-class, a translation-class (for the purpose of studying foreign ascetic literature) and a declamation-class. He acted also as a kind of novice-master, and gave instruction to the young priests joining the Institute. For instance, in 1874, we read: "Aided by God's grace, I will instruct the priests of the Institute in the manner which (I think) made the retreats I gave successful in some measure."

In May, 1867, the first parish-mission was given by the Fathers at Rathnure, where Father Warren had been curate. From that date on, some or all of them were constantly away in various parts of the Diocese giving missions, which by their triumphant success witnessed to God's blessing on Dr. Furlong's long-cherished project.

A little story told years afterwards by Father Cullen shows the appreciation felt by the people for the new missionaries. After preaching his sermon one night in a country church he had gone to the Parish Priest's house where he was lodging. When at a late hour he went up to his bedroom, he saw a bright light shining through the windows of the church in the distance. Fearing lest the church was on fire, he called the attention of the Parish Priest to the light. The Parish Priest was as much puzzled as himself, so that both of them set off to see what was amiss. When they arrived at the church they found it occupied by a large number of people who had come from a distant part of the parish. To make sure of getting good places at the confessional in the morning they had encamped in the church, lighting fires on its mud-floor. At some of these fires tea was being cooked, while around others

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people were already stretched out in slumber. We do not know whether this zeal commended itself to the Parish Priest; it certainly cannot have aroused any great anger.

We have seen that Father Cullen's Wexford sermons were of a distinctly mission type. Possibly from the very beginning of his curacy he had some inkling of Dr. Furlong's mind, and was preparing for his future mission-work. At all events these sermons were now ready to hand, and were preached by him over and over again, as we see from the dates affixed to them. Their eloquence, enhanced a hundred-fold by his impressive holiness, soon won for him an extraordinary reputation through the Diocese.

The musical side of the mission-work seems to have been left altogether to him. He used to bring about in a cart a barrel-organ or "hurdy-gurdy" (a bit of a wonder at that period), which he used to install in the churches, playing it himself at Benediction, and teaching hymns to "scratch" choirs of boys and girls during the intervals between the devotions.

Though, as has been seen, he had already given at least one eight-day retreat before he came to Enniscorthy, he seems to have devoted much time in his first years there to preparing himself for the giving of retreats. His chief book was, of course, the *Spiritual Exercises* of St. Ignatius. References to it are frequent in his spiritual Diary from the beginning. Some of his old note-books contain translations (with modern instances added) of eight-day Retreats, such as those of Père Judde, Père St. Jure, etc. Large portions of *La Femme comme il faut* are to be found done into English, also some lectures for children's retreats.

Though in his Diary from 1870 to 1880 almost all the towns and villages of County Wexford are mentioned as

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scenes of his work, the town of Wexford, and, in particular, St. Peter's College occur by far the most frequently. Not merely did he give the boys' retreat and the students' retreat there nearly every year, but he frequently visited the college to address the two sodalities which he had founded in 1870. Though he had now no longer any direct charge over the students and lived at a long distance from them, they still remained his chief preoccupation and the most common object of his prayers.

Apparently the reputation of his influence on ecclesiastical students spread quickly and far beyond the bounds of the Ferns Diocese, for we find that he was invited to give ecclesiastical retreats at St. Mel's, Longford, in 1874 and 1876; at All Hallows, Dublin, 1876; Kilkenny, 1879, etc.

During his time at Enniscorthy he was in great demand for nuns' and children's retreats, not merely in the Ferns Diocese, but all over the country.

Of his retreats to children, a nun, who assisted at many of them, writes: "His retreats made a wonderful and lasting impression on children. It was his personality, his whole-hearted earnestness, his burning love for the Master . . . which roused their fervour from the very start; his anxiety lest even one grace or one precious moment of the retreat be lost kept that fervour glowing till the very end. His lectures were always practical as well as inspiring. Many little touches—such as the short explanation of the Holy Sacrifice just before he began his Mass, the constant recalling of 'all we are to do to-day,' the reverent kissing of his little brown beads before and after each lecture—lingered long in the memory of the children."

Father Cullen took his full share of the mission-work and the retreats given by the Missionary Fathers. We

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find his Diary full, from one end of each year to the other, of the names of towns and villages where he was working. It is, therefore, difficult for us to realise how he can have managed to effect the great work in the Shannon district which has made his name one to conjure with to this day among the older folk of the place. To listen to their memories of him, one would imagine that he never left them, but had spent his days working among them, and much of his nights plotting and planning for their welfare. All agree that he completely changed the appearance of the whole district, and effected a marvellous conversion in the character of its inhabitants.

The Shannon and Drumgoole district, in which the House of Missions was situated, consisted of a long street with some by-lanes off it, winding up the lower slopes of Vinegar Hill. Below it the river Slaney divided it from the main part of Enniscorthy town. At that period its inhabitants were mostly "cotmen" and their families. Before the development of the railway and the decrease of the population the river Slaney was a very busy water-course for the conveying of corn-crops and merchandise of all kinds between Enniscorthy and Wexford, both towns being important emporia for large districts, Wexford being, in addition, a considerable harbour-town. For the carriage of these freights there was a large number of ten-ton sailing-boats, each usually manned by a crew of three men. Even at the time we speak of, there were forty or fifty such Enniscorthy boats engaged in this service. Work on them was very highly paid. It was no uncommon thing for a cotman to receive five or six pounds a week, an enormous wage for that time; moreover, employment was continuous. On the other hand, though they did not suffer from the pernicious effects of precarious employment or from the

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long spells of idleness by which quay-labourers' high wages are made so often a source of demoralisation rather than a means of steady comfort, the character of their life tended to make them thriftless and drunken. Constantly away from their homes for days and nights together, and exposed to cold and wet from which they had no fit protection on their little cots, they spent most of their money in drink. The amount of their wages, varying from week to week, could be spent unchecked by the influence which their wives' knowledge of its amount might have exercised. Spending much of their time away from home, they neither appreciated home-comforts, nor realised the troubles and expenses of house-keeping. Their women-folk naturally followed to a great extent their example. They, too, were very much addicted to drinking, idle gossip, rowdiness; while their children were, as a rule, clothed in rags, neglectful of school, and given to all kinds of noisy and unruly behaviour. Consequently, the people of the Shannon enjoyed an unenviable notoriety in all Enniscorthy as uncivilised, feckless, drunken. Their homes were wretched—walls covered with green scabrous patches, thatched roofs leaky and covered with grass, mud floors, wet and sloppy, furniture broken and filthy. Bread and potatoes were the usual food of these people, with abundance of tea, porter and whiskey.

The Quay beside which the cots were moored, and which was of course plentifully supplied with public-houses, was naturally the constant meeting-place of the cotmen when they were not actually working on the river. Here they used to drink, or, leaning up against the walls, carry on their brawling discussions and quarrels, or howl their drunken songs. The Missionary Fathers whose first house, as we have seen, was on the Quay and was flanked by public-houses, lived in the

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middle of this pandemonium—a situation which, if not favourable to prayer and study, was a painful and perpetual stimulus to zeal. In particular, Father Cullen's interest in these cotmen was keen. As one of them (at the time a young man, already sharing in the drink and fighting of his elders) afterwards expressed it: "There he was in the middle of us. He had only to listen at his window to know all our secrets, all our goings-on." Doubtless, all the Fathers took a part in the work of reformation, but from the first Father Cullen was the chief worker. The old people attribute the redemption of the district to him alone.

From the beginning he was perpetually administering the pledge. The longer its term the better, but a short one was often the most he could manage to get. "I used to take it for three months, or for six months, or sometimes for twelve months," said one of those who remember Father Cullen's work at this time. Broken frequently, these promises were still of some use. "One day he caught me going home pretty far gone in drink. 'Come in now,' said he, 'and take the pledge.' 'I can't, Father. I'd break it.' 'Oh come in and have a try again.' 'No, I would break it again.' 'Well, all right. Come in at all events and take it, even if you are to break it.' I went in and took it for six months. Well, a queer thing happened then. That very night I broke it, and broke it badly. But the next morning I felt so ashamed of myself that I determined not to take any drink that day, but to keep my pledge like a man. I did not touch a drop from that on till a week before the six months were up. Then I could not stand it any longer and broke out again."

It is to be remembered that at this time Father Cullen had not the pledge himself. He used to take a glass of porter or sherry at dinner. The pledge then was con-

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sidered a violent and abnormal expedient to be used merely in the case of those whose will was so weak that the least drop of liquor drove them to excess. It was consequently a stigma of weakness, even an acknowledgment of a sinful past and of an inability to exercise normal self-control.

But Father Cullen saw clearly that the pledge was not enough. It got its strength only from religion, and, therefore, the whole religious life of the men must be made more vigorous and sensitive. One of his first works, consequently, in the Shannon was the establishment of a Sodality of the Sacred Heart. At its meetings on Sundays, though he used to thunder against the prevailing drunkenness, he more often devoted his sermons to awakening the deadened consciences of the members to their duties to God and their families. This Sodality, composed of an *élite* of the "cotmen," that is, of those who were not notoriously drunken and abandoned, soon created in its members a sense of self-respect. They prized the honour of belonging to it, and were careful to guard its good name by avoiding scandalous excesses. He knew every man of them, for he was continually visiting them and talking to them on the street, on the Quay and in their houses. Their desire of standing well with him was a powerful restraint, for they knew by many an example that he was as firm and relentless in expelling them if they went too far, as he was kind and indulgent to their weakness and devoted to their interests, worldly as well as spiritual. When, having managed to reclaim some poor wastrel, he brought him in to the Sodality with much solemnity and with many professions of confidence in his perseverance, he was able to reckon on the help of the other Sodalists in keeping him up to the mark.

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But even religion, he felt, was not enough. The spells of idleness spent in loafing around the Quay and public-houses must be somehow shortened. He organised what was probably the first Temperance brass-band ever established in Ireland. With some money begged from his friends he hired a house, had it structurally altered, bought some instruments, and himself set about training some of the men. Very soon he was able to get contributions from them to buy more instruments, secure a teacher, and to have uniforms made. These uniforms were to be worn whenever the band went away, as it often did, to perform in another town. There was much trouble in having this regulation kept, as the bandsmen were apt to consider that such an outing should be held to bring a temporary dispensation from their temperate habits; they disliked the moral compulsion which the wearing of the Temperance Bandsmen's uniform placed on them. At this early stage of his experience as organiser he took for granted that big obvious tendencies of human nature were all he had to contend with. He did not realise—as he came to learn afterwards in a hundred cases—that difficulties might arise from causes which the most intimate knowledge of human nature and the most fertile imagination would never suggest. When he had made all arrangements for a big excursion, and after infinite trouble had succeeded in providing uniforms for the bandsmen, he had the uniforms brought into the band-room for distribution. Everything seemed to be going perfectly, when suddenly one of the men said it was against his principles to wear clothes made by women! “Were these uniforms made by women?” It required all Father Cullen's persuasive power to allay the storm of indignation. He succeeded in doing so at last, but only after promising that in future such a fundamental

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principle of masculine honour should never be infringed.

The men were not more difficult to deal with than their wives. For these, too, he established a Confraternity which met every Sunday evening. In his lectures to them, too, he was always insisting on the drink evil, pointing out that by their tippling they were directly responsible, not merely for their own sins, but for those of their husbands as well. Knowing, as he did, by constantly going into their houses, every detail of their life-circumstances, their furniture, their rent, their clothes, what they ate for meals, how they spent their time, he was never wearied of bringing home to them their sinful and scandalous shiftlessness, selfishness, uncharitableness, quarrelsomeness, neglect of their husbands and children—in a word, their generally uncivilised manner of life. In castigating them he used much plain speaking which their more sophisticated descendants of to-day would hardly stand, and indulged largely in that good-natured sarcasm to which he was always prone. His worst denunciations, however, it was observed, were reserved for the altar; in dealing with these poor creatures individually he was uniformly kind, suggestive, helpful, encouraging. He got some women who were not of the immediate neighbourhood, and who possessed some skill in cooking, to go into the houses of the more feckless housewives and give them practical examples in cooking; but on such occasions he took care to be present himself so as to make sure that there would be no rows. He himself hired and paid a man to whitewash the houses inside and outside—often to the hardly disguised contempt and indignation of their owners.

His persistence, strength of character, and kindness little by little wrought a wonderful change in the appear-

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ance of the whole district and in the character of its housewifery. After a little time he was able to offer prizes presented by his lady-friends for the best-kept houses.

If the older generation of the Shannon folk, proving difficult to convert and unstable when converted, taxed to the utmost Father Cullen's perseverance, the younger generation made ample amends by yielding themselves from the first very willingly to his influence.

This was especially the case with the girls and young women, over whom from the first he exerted a very extraordinary power for good. This he effected, not merely by his sermons and instructions, but by the personal influence which he brought to bear on them individually, and above all by the influence which he caused an *élite* of them to radiate through the rest.

"He knew all about everyone of us," said an old woman, recalling those early days, "what we were up to, what we were thinking of, everything we did, and everything we were going to do"; and again: "You would think he had nothing to do but call in and out of our houses; you never could tell when he would be in about something or another. And then he would chat and joke away, and get in his bit of a good word." He was the confidant of nearly all the young people; he knew their hopes and fears and disappointments. They could count, not merely on his understanding heart, but on the great influence which he was ever willing to use on their behalf with the richer people of the town. Even their love-affairs were often entrusted to his guidance, for he was known to be in favour of early marriages. On one occasion he was pleading the cause of a girl of twenty, whose mother, unwilling to lose her help in the household, was opposing her marriage. "She is too young, the poor child. There

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is plenty of time yet. Sure she has no sense." "What age were you, ma'am, when you were married?" said he. "Oh! I was only seventeen." "Well, then, Ellen has as good sense as you had when you were young; and I hope that she won't be like you when she is your age. I hope she won't have lost her good sense."

Great as was his direct influence on the young women of the place, probably greater was the indirect influence which he exercised on them by means of his Sodality. This was, indeed, one of the first works he set about as soon as the Fathers were settled in their new house. Just as he had done in Wexford, he first founded a preparatory Sodality of the Holy Angels, and then, after a short interval, a Sodality of the Blessed Virgin. The nuns of the Mercy Convent beside the Mission House took charge of these Sodalities and have kept them prospering ever since. The early days of this B.V.M. Sodality are still remembered by some of its members as a period of wonderful fervour. A nun, speaking of its first Sodalists, said: "They were a most wonderful lot of girls. He (Father Cullen) had them living like nuns, doing Particular Examens and any amount of prayers and visits to the chapel and all kinds of good works in the district." When a Sodalist was leaving Enniscorthy, she used to get a hand-written *Rule of Life* by way of a keepsake and reminder. A copy of one of these may be given here:—

CONVENT OF OUR LADY OF MERCY, ENNISCORTHY.

"Sweet Heart of Mary, be my Salvation."

You are about to leave your Sodality and the society of your good companions, perhaps for ever, my dear . . . , but you will never be forgotten in our

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prayers. Do not forget, yourself, the graces which Our Lady of Mercy has obtained for you, those instructions, those examples, your consecration to the Blessed Virgin, your retreats, the resolutions formed in them—my child, remember all these things.

Love God and serve Him till the end of your life.

The salvation of your soul is the great affair, the “one thing necessary.”

Pray every day; pray with confidence.

If you fall into a fault, no matter what it is, do not be discouraged; throw yourself with confidence into the arms of your Mother, calling on Jesus, Mary and Joseph. May these names reanimate your hope.

Faithful child of the Roman Catholic Church, preserve your Faith as your most precious inheritance.

Accomplish exactly and courageously all the duties of your state in life; and to your parents and superiors be their joy by your love, your respect, and your obedience.

My child, pardon for the love of God all those who may do you any injury; do not judge anyone, say nothing bad or unkind of anyone; and at the hour of your death you can ask mercy from the Lord with great confidence.

Love those poorer than yourself, and do them all the good you can; they are members of Jesus Christ.

Among the works which you will practise and get others to practise, give to those of the Propagation of the Faith and the Devotion to the Sacred Heart the first place.

My child, wherever you will find the Sisters of Mercy, remember you are their child; and, if you want anything, seek it from them with confidence.

May the Mother of Mercy take care of you, my dear child; may the Lord Jesus Christ bless you; and may we one day meet each other in Heaven to remain at His feet, and the feet of our Blessed Mother, for all eternity.

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Summary of Sodality Practices.

“Keep this Rule and the Divine Heart of Jesus will be thy reward exceeding great for all eternity.”

Every day (if duties permit) assist at Mass, and visit the Blessed Sacrament.

Every day (without omission) say the Rosary, Memorare, Morning Prayers (including Morning Offering), and Three Hail Marys (in honour of the Immaculate Conception), Night Prayers (including Examen of Conscience).

Every day read or hear a spiritual book, or meditate spiritually for at least ten minutes.

Every week (if possible) go to Confession and Communion, and recite the Little Office of the Immaculate Conception.

“A little thing is a little thing, but to be faithful to a little thing is a great thing.”

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Some of these girls are yet living, old women now, and still bear witness by their holy lives to the solid training they got from the founder of their Sodality. A large number of them entered Religion.

For the brightening of the hard and monotonous lives of these girls and for the development of a helpful *esprit de corps* among them, Father Cullen relied greatly on the influence of music and especially of singing, that easiest and cheapest form of music. Often in the evenings he managed to find time to gather the Sodalists together in a large room of the Convent, and there, he himself playing the piano, to give them musical instruction. All of them were able to join in the singing of hymns at their religious meetings, and many of them became skilful singers of part-songs.

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Thus he was enabled often to organise little concerts and musical evenings.

Though his work for boys and young men was not perhaps the work in which he had his most conspicuous success, it was a work to which all through his life—as he says a hundred times in his Diary—he felt most strongly attracted. It is not, therefore, surprising that at Enniscorthy he had, besides his Women's Confraternity, another Confraternity for the younger boys of the district which he addressed every Sunday morning immediately after his address to the Convent 'Sodality. Of his work for the boys, however, few details have come down to us beyond that he had hired a special room for their meeting. We hear, too, that he used to give the boys, whose conduct won his approval, tickets entitling them to get cakes in a shop where he had a running account.

In his sermons scathing or enticing; in his unceasing personal dealings with the people; in his organised works for temperance, thrift, decent language and clean amusements; in his efforts to cultivate the Christian virtues of piety, justice, charity, patience, he felt ever more keenly as time went by that he had to struggle, not merely against the original perverseness of the human heart, but also against the demoralisation caused by the filth and discomfort of slum-life.

There is a minimum of comfort without which the observance of the Christian precepts becomes normally impossible. The ordinary man, therefore, will fail in his duties as a Christian if he be placed in circumstances of extraordinary difficulty. An exceptional material discomfort, by causing severe or continuous pain, will absorb the soul's attention and energy, or produce extraordinary physical weakness and apathy, or excite fierce passion. It will thus render the Christian

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life impossible, or almost impossible, for all except those who have had an exceptional training or enjoy an exceptional endowment of grace. Doubtless, all men have at all times God's grace "sufficient to make issue with temptation," but God need not give them, nor does He give them, grace which will infallibly ensure their overcoming of exceptional trials. To what degree their guilt is extenuated by the exceptional strength of their temptations is a matter of which God alone can judge. It is, therefore, of the first consequence for the salvation of men's souls that they should enjoy at least that amount of bodily comfort which is ordinarily prerequisite for their souls' welfare. Slumdom means not merely suffering but sin. A zealous priest, even if his heart be untouched by the sight of misery, cannot view it with indifference when it threatens to render fruitless all his zeal.

Father Cullen was always keenly alive to this truth. He was never tired of insisting, in season and out of season, that the spiritual evils, and especially drink, which were working havoc among the people, could never be exorcised by merely spiritual influences as long as men had not houses capable of becoming decent homes.

He was not long in the Shannon, therefore, when he began to meditate a plan for providing the people with proper houses instead of their crumbling, filthy, and unsightly mud-cabins. At that time, the late sixties, when Co-operative Building Societies were practically unheard of in Ireland, such a plan was very venture-some—especially for one who knew nothing of building or land-values or business transactions, and who had no money available. But, nothing daunted, he discussed the project with some of his friends who had had experience in building, got estimates, reckoned up expenses,



AT WEXFORD
(1864-6)



AT ENNISCORTHY
(1866-81)



AT MILTOWN PARK
(1883-4)



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and then placed his project before Dr. Furlong, whose help, as well as authorisation, he implored.

He was fond afterwards of describing his first interview with Dr. Furlong on this matter. The Bishop, who, from his own extensive experience of building schools, convents, churches and parochial houses, had a very lively appreciation of the difficulties attendant on such enterprises, was by no means enthusiastic in his welcome of this new and ambitious project—which, besides, he considered foreign to the proper functions of priests. Father Cullen, however, urged vigorously the spiritual advantages to be expected from a better housing of the people. As for the financial responsibilities, the company he would form would consist of trained business-men, even more keenly alive to the dangers than his Lordship could be; if they were willing, provided they got initial help, to shoulder the risks and responsibilities of doing a great work for religion, why should his Lordship scruple to help them? Finally, he persuaded the Bishop to give him a written promise of £100 on condition that with it a sufficient sum could be provided by others. With this precious paper in hand, he was not long in getting a number of other subscriptions sufficient for the starting of the scheme. Unfortunately, we do not know the exact methods employed, or even the number of houses built, but it is certain that a considerable number was erected and that no financial trouble ensued. Father Cullen was always afterwards given the credit of having rebuilt a very large portion of the Shannon district.

He also enjoyed a very considerable influence among non-Catholics in the town of Enniscorthy and the surrounding country. From the fact that even yet some of the townsfolk, when speaking of him, mention in particular that “he was a great hand at making con-

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verts," one can conclude that he must have brought a fairly great number of Protestants into the Church. The names of some of these are to be found in his Diary.

The career of Father Cullen as a member of the House of Missions was clearly marked with God's approval and blessing. He had taken a chief share in civilising and sanctifying the people of the surrounding district; his name for zeal and holiness had gone far and wide, even beyond the bounds of his Diocese; he was acknowledged to be one of the most effective preachers and missionaries in the country; he was in great demand as a giver of retreats in convents, colleges, seminaries; moreover—as we shall see later—he was from 1876 on, the energising spirit of a solidly organised movement which seemed in a fair way to renew and to realise the once glorious, but alas! unfulfilled promise of the Fr. Mathew days. All these things, he might well have thought to be signs from Heaven that God was pleased with his work and wished him to continue it. Yet, from almost the beginning of his time in the Mission House and all through his years in it, we find him dissatisfied with his state of life and contemplating entry into the Society of Jesus.

We do not know at what precise time he began to feel his call to the Society, but we know from his Diary that by the year 1870—that is, four years after coming to the Mission House—he was contemplating this serious step. Already in 1873 he had no doubts left as to his call to the Society being a genuine call from God. Naturally, however, his superiors and most of his advisers were slow in sharing this conviction. His leaving would be a severe loss to the Diocese, a severer loss still to the House of Missions, which was doing such excellent work; his labours had been, and were

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still being, abundantly blessed by God; his Temperance campaign was being crowned with extraordinary success. His capacities and talents had found a most suitable and fruitful field of activity. Over thirty years of age, he was too old to adapt himself to a method of life, which even young folk find straitening. That he should remain where he was seemed to be God's will, clearly written in signs of grace. To oppose this clear writing there was only a desire which might well be merely human—might even be inspired by the Evil One.

All the considerations *pro* and *con* were carefully weighed by him, nor did he make up his mind finally till 1873. He was to spend seven years yet at Enniscorthy. It adds not a little to our appreciation of the man and of the supernatural motives inspiring him, to reflect that during those seven years, years of intense energy, he was working in a place and at a work which he had determined to abandon.

The thought of leaving Enniscorthy always made him shudder. He loved the House of Missions, and to his fellow-priests in it he had become warmly and intimately attached. As for the people of the Shannon to whom he had been a father, and more than a father, he could scarce bear the thought of parting from them. When he finally left, he went without good-bye, for he could not trust himself to speak. Moreover, humble as he was, he could not be blind to the danger—nor was he allowed by his advisers to forget it—that his departure might injure the new Institute and its splendid work. Indeed, this thought was one of the greatest obstacles to his vocation. For he loved the Institute with an overmastering love, and was afire with zeal for its success. In the Diary of his Lights between the years 1873 and 1880 he constantly prays for it; reminds himself indig-

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nantly that he is not necessary for it, but that if God so wills "better men than I will be brought to work in it"; tells himself that as a Jesuit he may be able to help it more effectively than ever; promises never to forget it till his dying day, but always to cherish it in his heart and on his prayerful lips.

And so it was. He always kept in close touch with it. He was constantly visited by its members; and in his turn, whenever he found himself in its neighbourhood, used to avail himself of its ready hospitality. Many years afterwards when there was question of certain changes to be introduced in the Rules of the Institute, Father Cullen was invited to share in the consultations, and to give them the advantage of his experienced advice. He was present at its Silver Jubilee in 1891, when Father Nicholas Walsh, S.J., preached the Jubilee sermon. At its Golden Jubilee, celebrated with great magnificence on the 17th October, 1916, he and Dr. Brownrigg, Bishop of Ossory, were present, the only survivors of its four founders. Though Father Robert Kane, S.J., preached the commemoration sermon, Father Cullen seems also to have preached, perhaps in the evening. In this sermon (the notes of which are to be found in one of his Diaries) he dwells on the great change that had come over the Irish Church in the preceding fifty years, and especially in the wonderful increase in devotion to the Blessed Sacrament, and claimed for the Institute a glorious share in that change.

CHAPTER VI.

VOCATION TO THE SOCIETY OF JESUS.

ONE OF the earliest links in the chain of causes which led Father Cullen to the Society of Jesus was the Jesuit mission given at New Ross in 1849. This mission set his parents thinking of Clongowes as the most suitable school for him. Also, his mother had read to him when he was very young the Life of Saint Aloysius, and he himself read the Life of Saint Ignatius before he was seven years old. He was very much impressed by it, so much so that, when there was question of choosing his Confirmation name, he asked to have "Ignatius." His mother's choice, however, of "Aloysius" prevailed.

It is worthy of remark that, though at Clongowes he from the first showed not merely brilliancy of talent, but a mind serious beyond his years, a character which imposed itself on his companions, and a very zealous piety, none of the Jesuits—with many of whom he had very intimate spiritual relations—ever made any attempt to influence him in the direction of the Society. We know, however, that the idea of becoming a Jesuit often presented itself to his mind. Indeed, when one morning at Mass in the last year of his school-life, he made his final resolve, he tells us himself that the ideal of a priest which was before his imagination was the well-known Rubens picture of St. Ignatius dressed in altar-robes, which hung over the altar. Yet at that time,

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and at all previous times when he revolved the idea of the priesthood in his mind, he felt, as he tells us, a positive dislike to the life of the Society—even a dislike to the Jesuits he knew at college.

The reasons for this dislike we have already referred to. Not long afterwards, however, even during his Wexford curacy, he had come to realise that his boyhood impressions of the Society had been hasty and ill-founded; and as early as 1873 he bitterly reproaches himself for not having discerned the deep-lying spirituality of his old masters. At the same time he tells us that, though he rejected the idea of being a Jesuit, he never seriously entertained the notion of entering any other religious Order.

Thus, during his life at Carlow, his curacy at Wexford, and the early days of his life at Enniscorthy, he seems to have had no misgivings as to his vocation to the secular clergy.

It would be interesting to know at what precise time he began to feel dissatisfied with his state of life, and what precisely was the cause of his attraction to the Society of Jesus. Unfortunately, no light can be thrown on either of these questions by his *Diary of Lights*, which does not go back beyond 1873, by which time he had already made up his mind to enter the Society. Possibly the Spiritual Exercises and the Jesuit developments of them, which he studied closely in his early Mission House days, may have turned his thoughts to the Society. He may, too, have been influenced by his intimate relations with the Jesuits who gave the retreats to the Missionary Fathers each year,*

*Father Sturzo gave it 1866-1870 and 1873, Father Lentaigue in 1871, Father Edmund O'Reilly in 1872. In the subsequent years it was given by Fathers Ryan, Farrell, Hayden, Zimmerman, Naughton, and Buckeridge.

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and in particular by his relations with Father Sturzo, in whose spiritual discernment he had an unbounded confidence, writing to him constantly, and, when occasion offered, visiting him. Though Father Sturzo would never have suggested to him to enter the Society, it is possible that the extraordinarily winning character of this holy man may have awakened in him an attraction which (to judge by some extracts of his Diary) seems to have been latent in his soul from his earliest years.

Whatever may have been the origin of his religious vocation, it was almost decided by the beginning of the year 1873. In February of that year we find him reflecting how, "as Nathanael was prejudiced against Nazareth, so I, too, have had foolish prejudices against the Jesuits, and especially against teaching in the colleges." He goes on: "Jesus will be there to meet you at the door of your noviceship and you will say with gratitude: 'Rabbi, tu es filius Dei.' " From this time on, his vocation and the difficulties to be faced in following it, are the constant subject of his prayer. On Saint Ignatius' feast (31st July), 1873, he writes: "O my sweet Jesus, doubly dear to me to-day when I think I have reason to thank Thee for having given me a vocation to become a child of Saint Ignatius, and thus a true follower of Thee! . . . I know how many obstacles prevent me from reaching the end of my vocation, but I trust in Thy providence." The prospect of his entering was yet somewhat remote. To Saint Aloysius he says (21st June): "May I ask thee that on some future feast of thine I, too, may be one of that company in which thou didst become a saint"; and later on in the year (21st November), he prays to the Blessed Virgin: "I ask thee to remove all difficulties against my offering myself to thee in the Society of thy

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Divine Son. Yet before I enter, Oh! pray incessantly for me that all the evil inclinations and faults of my heart may be perfectly extirpated—above all, the faults of my tongue. Make me ever weigh my words before I speak, so that I may see whether they be fully true or somewhat false or exaggerated.” He yearns especially for the advantages of spiritual direction to be got in the Society: “I feel I should like to be a Jesuit, because in the Society I should enjoy enlightened direction from those who themselves have fought—and taught others to fight—under the banner of Saint Ignatius; because I find in the Exercises a light for my mind and food for my heart; a means of thoroughly penetrating and investigating religious truths; a means of finding true comfort in every trial; a balance for weighing every circumstance of life and seeing its worth before God; a clear and enlightened system of spiritual direction of others; a sure means of reaching God in time and eternity; a means of learning how to act in every difficulty and how to emerge from it on the side of God.”

There were yet many difficulties to be overcome, difficulties presented by his own heart; but these were crushed down easily: “I feel—and shall feel still more—the pangs and blank and anguish of separation. If it be the adorable will of God let me be in the Jesuit novitiate twelve months from to-day. Oh! I feel it hard to leave here, and shall feel many a blank hour of sadness.” The exterior difficulties arising from the needs of his Diocese and his Institute were more difficult to deal with: “I know that the business to be done here will be an obstacle to my entrance next November, and then again a small voice tells me that Saint Joseph, in view of greater good, will make it all right. I will not pain my superiors any more by alluding unnecessarily

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to my entrance." He persuades himself that he is not indispensable, though he had been told he was: "If I were dead, would the parish suffer from the loss of these schemes that I am anxious to do at once! How do things get on during my retreat, my vacation, when I am absent at missions and retreats? No person or thing seems to suffer from my absence or from my being delayed. There is but one *Ens Necessarium*. He can inspire and enable others to do what you think *you* must do, and no one else will do. Look back on your life in Wexford as C.C. You thought and worked then more impetuously than now; yet, what change did your absence make, or even that of Father Lambert? Have sense!" Therefore, he prays constantly to God "to prepare and call to our Institute good subjects who will not leave unless they are called; and then, in leaving, will do no injury."

Meanwhile his duty is clear. "I am to purify my desire of entering the Society from all natural longing or anxiety before Thou dost grant it." "I feel a great desire to guide myself minutely by Rules of the Society. I have read through a great part of them. They appeal powerfully by their sound sense and love of God to my understanding and will." Again: "I will, with God's grace . . . observe the Rule of St. Ignatius for the next twelve months, beginning 1st January, 1875. I will try to understand it by degrees, and if possible read Jesuit authors who treat of it. I would wish to serve my God by the observance of this Rule under pain of venial sin, imitating Père de la Colombière, who bound himself to keep it under mortal sin. At present I will not undertake this. Next year, D.V.!!" and (15th

*Father Walter Lambert had been a fellow-curate of Father Cullen in Wexford. He had a great reputation for sanctity, and in 1875 entered the Redemptorist Congregation.

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January, 1876): " I will put my Rule-book (S.J.) under my pillow. Mary, my mother, will arrange everything for my entrance into the Society soon, and will keep me from excessive desolation."

Another part of this preparation is to read the Rules and Constitutions of the Society. " I will," he says (January 2nd, 1875) " propose the attainment of the spirit of Obedience in the sense of St. Ignatius in his *Epistle*, and try to build up the spirit of the House upon it. I will study the Spiritual Exercises of St. Ignatius (Latin copy) and Père Roothaan. I will use Jesuits' General Examination of Conscience every night. I will use Rules of Society of Jesus as *norma vivendi*, etc. I ought not to conduct a retreat without having previously studied the Spiritual Exercises of St. Ignatius carefully and prayed earnestly for light; because, 1st, to do so would be injurious to God, who would get greater glory otherwise; 2nd, it would be injurious to the honour of St. Ignatius, who would feel that the results of his prayers and tears and fasts would be sacrificed to my sensitive appetite (impatient of the restraints of study); 3rd, it would be injurious also to the S. J. Saints and holy priests who worked such wonders in themselves and others by these Exercises; 4th, it would be injurious to the souls of those listening, because they are kept back from God by my unpardonable negligence." His appreciation of the Exercises is not; he says, the result of a sentimental love for the Society. " Even if the Jesuit Order fell away from its fervour and holiness altogether, and nothing remained of its goodness but the Rule and Exercises of St. Ignatius, yet, from the manner in which I appreciate these, I would choose them for my own guidance by preference far and away before any others." For his own spiritual life the method of St. Ignatius seemed to him

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the best : " I can practise the full form of meditation given by St. Ignatius. I shall never be happy otherwise or have fully his spirit. Practising it, I shall (adjuv. Deo, B.V.M., St. Joseph) get it. It fills my soul with light and strength, teaches me what I can do, throws light into dark caverns of my soul, which hitherto I did not know to exist or would not penetrate. This full form made saints of Francis Xavier and of Ignatius himself. It was given at Manresa by God Himself to the Saint's prayers and tears and fastings."

In spite of the obstacles which stood in his way, he had, as early as November, 1874, been so firmly convinced of God's call to the Society that he bound himself by a promise of fidelity to enter as soon as he could. Soon afterwards he writes : " I feel I am drifting towards it (the Society), and that, just when I least expect it, I shall find myself in the bosom of the Society, a child and companion of my glorious father, St. Ignatius, and a brother of Aloysius, Berchmans, Stanislaus and the rest." In February, 1876, something—we know not what—happened, which gave him renewed hope that his entrance would soon be possible. In that month the news of Father Warren's being chosen for the vacant bishopric of Ferns was announced. It is not unlikely that Father Cullen felt that the new Bishop, knowing him and his ardent longings so well, would remove the obstacles to his entrance. In March he writes that he expects to enter in the following November, and that his next annual retreat would be made in the Novitiate; in May again he speaks of his entrance as very near.

Then came disappointment anew. It is quite evident that some event occurred about this time which seemed to put an end to all his hope of a religious life. We can hardly be wrong in conjecturing that Dr. Warren

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gave him to understand that he must renounce the idea of leaving the Diocese. From this time on, for two years and a half, in his Notes there is only a very odd reference to his vocation to the Society, and those only of a vague character. For instance, on St. Aloysius' Day he says: "Oh, dearest saint and patron, make me one day thy brother in religion." More hopeless still are his words on St. Ignatius' Feast: "Ah! take not away from me the vocation to thy Society. Give it back to me." From this on, he would appear to have put aside all thought of a change. He continues to use the Jesuit system of meditation, examination of conscience and the rest, but does not refer to his joining the Society. Even in these Notes, written for his own eye alone, he discloses no secret yearning, no *arrière pensée*; he had recognised that God willed him to remain where he was. The only circumstance which would suggest that he felt some little difficulty in thus conforming to God's will is that, almost constantly during these two and a half years, he is striving with more and more earnestness for a spirit of perfect obedience; obedience of the understanding as well as of the will.

As we shall see afterwards, Dr. Warren immediately after his consecration threw all his energies into an organised Temperance Crusade. Father Cullen was appointed its Organising Secretary, and, that he might have more leisure for this work, was relieved of the care of the Shannon Sodalties. There are many passages in which he refers to this "surrendering" of his sodalties as a terrible trial, but one to be borne for love of Christ and Christ's work. His energy in the Temperance campaign may have diverted his attention from the disappointment which he must have felt at having to give up his hopes of entering the Society.

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This silence in the matter of his vocation lasts until November, 1880. In the November of 1879, however, he had apparently broached the subject again with the Bishop, for there are many prayers recorded that God may prevent all misunderstandings between him and his superiors. Father Sturzo, whom he went to see at this time, insisted much on the necessity of his being in perfect accord with his ecclesiastical superior. In accordance with this advice, he notes that he has given up praying for any change in his life; and, though he constantly addresses St. Ignatius, calling him "Father" and "Patron," he yet expressly notes that he does so without any thought as to what may be his relations with the Saint in the future.

His hope of being a Jesuit suddenly grows bright again in November, 1880. We may perhaps conjecture that Dr. Warren, whose Temperance movement was now firmly established, and who had gone *ad limina*, had before his departure given signs of relaxing in his opposition. At all events, during a retreat which Father Cullen gave to the children of the Loreto Convent, Gorey, he speaks to St. Joseph thus: "Help me in my vocation to the Society if it be God's holy will. Ask St. Ignatius to help me, and without doing any injury to our own House in any way, or to the Total Abstinence cause. Fear not! Only believe"; and again: "Sweetest Jesus, take from my soul the desire of being, and above all of dying, a Jesuit, unless it be Thy own inspiration," and in notes of a retreat made under Father Buckeridge, S.J., in November, he records his great desire, "One day, if it be God's holy will, to be a child of St. Ignatius, without the slightest detriment, but with advantage to this House and to the Total Abstinence Association"; and: "I feel a kind of certainty that St. Ignatius is praying for me, and that,

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when God wills it, he will bring about my entrance into the Society. *Suaviter et fortiter* I shall then reap in joy what I am sowing in tears, i.e., in desolation. My God, make me *then* read this paragraph with joy and as evidence of Thy goodness to me. I will endeavour to bear my exile from the Society in the spirit of penance, and as a means of surely entering it." Again he writes: "I see with my soul's eyes my Mother (and Mother of Aloysius and Stanislaus and of Jesuit novices) coming towards me on a path of brightness to lead me to her Society. She will preserve this little House of Missions from suffering by my absence. She will make me assist it more effectually as a Jesuit." He must have got about this time some kind of conditional permission to leave the Diocese, for on the 30th November he begins a novena to St. Stanislaus, asking the Saint to tell him when he should offer himself to the Society, and to smooth his entry into it. At the end of the novena he adds a note: "prayer granted."

On the 16th December he goes to Wexford to see Father Sturzo, who was there giving a retreat, and thanks God in his Diary the next day for the satisfactory result of the interview. The advice he got was (as we gather from the trend of his Diary) "to be more constant in prayer and to make the 'Election' according to St. Ignatius' instructions." On January 22nd, 1881, he notes: "To-day I prayed much, and judged my vocation to Society by the six points of Election. I found great peace."

In more than one entry in his Diary about this time, he draws up the reasons which impel him to seek entrance into the Society. For instance, on the 20th April he thus enumerates them: "1st, An unquenchable desire of reaching the highest perfection to which God may call me; 2nd, an unquenchable desire of living in

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the highest state of perfection, which is religious life; 3rd, Saints as brothers: a Rule which made Saints; 4th, I could not think of living otherwise; 5th, much less of dying; 6th, or of being judged; 7th, remorse stares me in the face if I do otherwise; 8th, human respect alone would keep me from entering; 9th, it is not God's glory which would keep me from entering, for 'God will provide'; 10th, not only perfection, but salvation; 11th, unhappiness in future when friends are gone, and House depending on me; 12th, the Spiritual Exercises, Thirty Days Retreat, Third Probation; 13th, Confessions; 14th, union with prayers of whole Society; 15th, more scope for zeal, colleges, sodalities, Temperance; 16th, the whole wide world is an attraction for my zeal." And again: "In the Society I shall find the knowledge I require—or I shall be sheltered from my ignorance by being able to get that knowledge from others. I find something wanting to my life here; it seems unfinished. I desire to be one of a body recognised by the Church. I feel I never could be satisfied with the spiritual help I now enjoy. I want more Rules." A little later on he again sums up his reasons for entering: (1) To escape the world and thus save my soul. (2) To obey the call of Jesus, "*si vis perfectus esse.*" (3) To gain an eternal reward and to be secure thereof. (4) To preserve my soul pure and immaculate from world and sins. (5) To do penance for my sins in the world. If alms-giving be so satisfying, what of Religion? (6) Saint Bernard's advantages of religious life. (7) Perfect imitation of Christ. (8) Finding of the Gospel pearl in happiness of religion. (9) The Society is flourishing in its primitive fervour. Therefore in it I can live the life of a perfect religious and die a holy death. (10) In it I shall labour not only for my own salvation, but for that of my neighbour. (11) I shall be

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able to form youth to piety and every virtue. (12) I shall be able to instruct children and the ignorant in Christian Doctrine. (13) All ambition of ecclesiastical distinction will be removed by vow. (14) I shall be able to prepare youth to fill all the offices of good citizens, subjects, parents, instruments of God's glory. (15) I shall be able to prepare many for the priesthood, cloister and religion.

On March 10th, 1881, he has no doubts remaining in his mind, and makes a vow to enter the Society. On the same day, too, he notes that he had two interviews with the Bishop on the subject. He then, while in Dublin on his way to take part in a month's mission in Liverpool, has an interview with Father Nicholas Walsh. Towards the close of the mission, on 4th March, he goes to Bishop-Eton to see the Master of Novices of the Passionist Congregation, who, after careful consideration, decides that his vocation is obligatory. He takes this decision as final, noting in his Diary: "To-day settled I am to become a Jesuit, A.M.D.G. How can I thank thee, St. Joseph, for what thou hast done for me; for the consideration thou hast given me; the quiet conviction of my vocation decided at Bishop-Eton? There is the quiet of the good spirit in my soul."

On April 24th Father Brownrigg, his superior, is told of his final resolve: "What joy and peace in my soul to-day. I give myself to Thee, O my Jesus! in the Society if Thou accept me." To make assurance doubly sure, he goes to Father Salvin, Master of Novices at Mount Argus, and receives from him the same answer as he had been given at Bishop-Eton. When giving a Retreat at the Loreto Abbey, Dalkey, he takes the opportunity of being medically examined by doctor and dentist, and with their favourable judgments in hand, goes on the 16th May to see Father Tuite, then Pro-

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vincial, who arranges for a formal examination of his vocation by Fathers Browne and McKenna. On May 22nd he notes: "My examination over. My heart calm and quiet. My great happiness approaching." A few days afterwards we read: "To-day (28th May) I have received the note from Father Provincial, I leave it until to-morrow to open. My whole life in a sense begins from it. I keep it in my breast-pocket that it may be near to receive the blessing of Jesus at Mass and Benediction."

The letter was favourable, granting him leave to enter the Society provided his Bishop consented. He received Doctor Warren's letter of consent on the 4th June, and had an interview with his Lordship that evening. The following 3rd July he consecrated for the last time the aspirants to the Sodality of the Blessed Virgin in the Shannon Chapel, and that evening attended a little party of the Children of Mary at the Convent. Among the songs sung was "Far, far away," which forced tears to his eyes. No one knew he was leaving, and after the entertainment he went out hurriedly without saying a word, not trusting himself to speak. The next morning he left the Mission House for ever, going to his brother's place at New Ross.

During his vacation, which he spent at New Ross and Buxton, he got a letter from Father Tuite. He is to enter the novitiate of the Belgian province at Arlon where he is to present himself on the 7th September. The choice of a foreign land for his novitiate was partly the result of his own suggestion; he wished to be far away from all that could remind him of his former activities, so that he might, as it were, be born again to his new life.

All through his vacation he enjoys great peace and joy; nor has he the least anxiety about the works into

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which he has put such force and energy hitherto. "God will look after them." Even his pledge is placed in God's hands: "I place in the Sacred Heart whatever my superiors may decide as to my pledge of Total Abstinence, that they may do whatever Thou, my dearest Mother Mary, knowest to be for God's greater glory. I seek no more." Nay, the prospect, which in Clongowes had turned him from the Society, the prospect of teaching boys, even attracts him: "I feel to-day (29th July) quite a consolation in thinking I shall have much to do with educating boys."

CHAPTER VII.

THE NOVICESHIP AT ARLON.

HE ARRIVES at Arlon on Wednesday, the 7th September, and is given in charge to Frère Lintels, a novice who speaks English. The next morning, the Feast of the Nativity of the Blessed Virgin, he notes as a happy omen that he is put to say Mass at Mary's altar: "My dearest Mother, I rejoice with thee in thy glorious Nativity. I place my whole life as a Jesuit, and above all as a novice, in thy hands. Without thee I can do nothing. With thee I can do all things. I do not know what to ask of thee. I ask nothing in particular; but, as a child relying entirely on a mother's love, I hope for all from thee. I ask for all thou knowest I should have, and here in Arlon I know I shall get it all from thee."

The first few days are spent mostly in being instructed by his "angelus," Frère Lintels, as to the Rules and Customs of the House, then on the 13th he enters on the Retreat given by the Master of Novices, Père Leclercq, and gets his habit on the 18th.

He had constantly asked of God to be born again to a new life, and certainly his prayer was now granted. His new life was as that of a child; not a minute of it but was regulated by rules. Bells every half-hour or so, dragging him from one petty duty to the next; hardly an instant left to him to spend as he wished. Even at recreation he was tongue-tied as a child, and

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had the painful experience of learning a new language. He must have felt helpless and utterly lonely, the more so as his age—he was now forty years old—cut him off to some extent from sympathy with his fellow-novices, mere school boys. How tedious it must have been, how inexpressibly painful for one who has been restlessly active for many years, travelling, managing, directing and organising! The monotony of it is a terrible cross which he embraces lovingly, offering it up to Christ: “I will try to comfort Thee by bearing my little crosses in the Noviceship with patience, especially the tedium, as Thou did'st bear Thy cross for us all,” and similar phrases occur in his notes from time to time this year.

Yet—only from time to time. For to the correction of his faults, to the searching for weak spots in his nature, to the building up of new habits of virtue he applied as concentrated an energy as if the work were quite new. The raking of leaves, picking of stones, cleaning of shoes, sweeping of corridors, elicited from him the same intensity of fervour as had been displayed of old in the direct work of the sacred ministry. In these things he saw God's will; and God's will, whatever it be, was always to be done with full energy of mind and heart and soul.

Thus the year passed, filled with petty things done intensely for God's glory. Events there were none. The Long Retreat, which began on 26th November, was merely an intensification of this spiritual struggle. His notes, written down during it, are much the same as those of his daily meditations. In them one merely finds him lashing himself forward in God's service with fiercer energy.

The never-ceasing irritation of being pulled hither and thither was, perhaps, the sorest trial of this time.

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Père Leclercq, being one day at recreation with the novices, asked some of them what part of their day they found the happiest. The answers were such as were to be expected: "Mass-time," "Benediction," etc. When Father Cullen's turn came, he said boldly: "Night, for then I am at peace."

The same pathetic note of wearisomeness appears in the record of his days. His recreations, or what went by that name, were also a sore and constant cross, especially for the first six months. He was beyond the age at which one picks up a new language easily. Surrounded by lively young Belgians, he could understand only a word here and there, missed all the points, often only vaguely caught the drift of the conversation, and felt overwhelmed and lonely. If addressed in slow and distinct words, he often misunderstood, or could not find words to answer, or stammered through some phrases which he felt to be execrably bad French. His sensitiveness made him feel a bore and a nuisance. If his remarks were not laughed at he felt his companions were repressing their desire to laugh and were "practising charity" on him. Every hour of recreation was a trial, but one which he looked forward to with avidity, for he thirsted after little humiliations.

Other occasional little humiliations he welcomed also. For instance, in solving his Case of Conscience before the Fathers of the Community, he was interrogated by the Rector, "got confused, answered stupidly and inaccurately," and adds: "Thanks to the Sacred Heart of my Jesus for this humiliation." Again, having broken down in his sermon-practice, he offers up the humiliation to obtain as a favour from the Sacred Heart of Jesus a complete change of life.

But in spite of the monotony and hardness of it all, in spite of the loneliness which he, an oldish man, con-

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stantly felt here in a foreign land, and with no companions but young boys, he recorded over and over again his profound and unaltered happiness and peace.

When as time went on, he had acquired some facility in the language, we find him referring to little scenes in the novices' life, and noting that his heart seemed to be growing young once more. Referring to one of the pilgrimages made during their vacation by the novices to the shrine of the Blessed Virgin, "*La Vierge au Bois*," he writes: "This scene can never leave my heart, the sunlight falling on us through the fresh green leaves of the forest, the birds singing all about us, and then the novices' fresh young voices singing thy Canticles to thee, my Mother, looking down on us there from thy niche in the tree."

Yet, can we wonder that the old war-horse sighed at times for the battle-field? He had heard that on the 14th September word would come whether he was to remain in the noviceship or go to his studies at Louvain; and he notes: "I was very sad all day, fearing that I should have to remain here another year." "How sad I feel, my Jesus! I feel crushed to the earth by this thought of another year here. Courage!" Next day, however, came good news: "This morning Père Recteur told me I was to go to Louvain to repeat my studies for a year, D.G."

His novice-master was always remembered by him with a certain awe as, "a great saint but a terribly strict one." The usual little trials and humiliations inflicted on novices to test their vocations had not been spared him; they were doubtless thought specially necessary in the case of one who had been a man of leading in the world.

One of these little trials caused a great sensation among the novices. On a feast-day word was publicly

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sent down the refectory to him that he was to take a glass of wine. Without the least hesitation he filled his glass and drank it off. It would appear, however, that, except on this occasion, he was allowed to keep his pledge—faddish as it must have appeared to the Belgians of that day.

Père Leclercq's severity towards his novice was, of course, merely a professional manner. That a novice-master should single out one of his numerous ex-novices and write letters to him was necessarily a great proof of regard. Yet Père Leclercq often wrote to him afterwards; and—as can be seen from two of these letters which have chanced to escape destruction—entertained a high opinion of him, and continued to take a lively interest in his work.

Thus, writing from Arlon to him at Louvain, he says :

“Comment vous remercier de votre si fidèle souvenir ? Vous sauriez combien j'y suis sensible si vous pouviez voir quel plaisir je ressens en reconnaissant votre écriture sur une enveloppe. Je suis heureux de constater que vous êtes toujours l'ouvrier infatigable du Bon Dieu, n'aspirant qu'à faire du bien aux âmes en y faisant regner N.S. Vous voyez par expérience que la dévotion au Sacré Cœur est un puissant moyen de succès. Ne le négligez jamais.”

A subsequent letter, written 21 Oct., 1884, to Belvedere, gives him news of all his fellow-novices, and then continues :—

“Je vois par votre lettre que la besogne ne vous manque pas, et je m'en réjouis, surtout que cette besogne a pour objet en grande partie, la sanctification du clergé. Nulle œuvre n'est plus féconde ni plus digne du zèle des membres de la Compagnie. Aimez-la donc, mais ménagez vos forces ; tâchez de trouver de temps en temps des intervalles de repos ; le corps et l'âme en ont également besoin. Ce qui me console encore, c'est

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d'apprendre que votre dévotion au Sacré Cœur ne fait que croître, d'où je conclus que vous vous en faites l'apôtre zélé. Je me dis qu'au moins je vous ai été utile en quelque chose, et que par vous je pourrai faire quelque bien aux âmes."

We have hardly any recollections of him left by his fellow-novices. From a few letters, however, which have survived, we find that he enjoyed the intimate confidence of some among the maturer spirits of the young community. By most of the novices, gay-hearted and joke-loving, the "vénérable vieux missionnaire" was loved not as a brother, but as a grandfather. One of them, by way of a joke, writes to wish him a merry Christmas, proving, in scholastic form, that "merry" is the proper epithet for the spirit in which serious old men should spend the season.

Before leaving Arlon, he was allowed to make vows of devotion. On Sunday, 17th September, he writes in his Diary: "having said Community Mass in public Chapel, I made in the Chapel of St. Stanislaus my vows of devotion, D.G."; and again: "To-day, O dearest Mother, the Feast of thy Seven Dolours, I place my coming year at Louvain in thy heart, and my studies under thee also, invoking thee to enlighten and strengthen me. O Sedes Sapientiae, O Mother of St. Augustine, St. Thomas Aquinas, St. Ignatius, Suarez, Ven. Peter Canisius, show me a mother's love. Be with me at my preliminary examination, arrange my studies for the greater glory of thy Divine Son. Give me light to understand, memory to retain, perseverance to conquer, for thee and thy Son, every difficulty. O holy St. Joseph, thou knowest what thou hast done for me in this event. Do not abandon me now! Bring me through Egypt with Jesus and Mary."

CHAPTER VIII.

STUDIES AT LOUVAIN.

TWO DAYS after, he left for Louvain. His year there was also without incident. He was yet a novice, and consequently bound to more spiritual duties than his fellow-students. On the other hand, his studies were less varied, being chiefly concerned with Moral Theology and Canon Law, and not extending to Dogma.

Needless to say, his novice-fervour lost none of its intensity. To his studies he applies himself with the energy and self-regulation which characterised his whole life. He notes down the exact times to be given this and that subject. He is never to read anything to which he is attracted by mere intellectual interest, but to confine himself to what he thinks will be of practical utility. He lays down the principle that a thing, on which he may not be able to take notes, will not be likely to be of permanent use afterwards; and that, therefore, such matters—even if he thinks them in themselves informative—are not to be read. These and such-like rules—a species of intellectual Taylorisation of very doubtful pedagogical value—show the spirit in which he approached his studies.

If this excessive self-regulation retarded his progress—as we suspect it did—it, at all events, afforded him matter for humiliations—humiliations which he eagerly though tremblingly embraced. We find him con-

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stantly dilating on his slowness of understanding, his cloudiness of thought, his inability to seize and hold points of argument. These weaknesses are reasons for despising himself and for placing himself beneath others. He does not, however, let himself be depressed by the sense of his intellectual shortcomings; the greater they are, the more vigour of study he imposes on himself, and the more supernatural help he claims from God. The occasions when he had to appear in public never ceased to have a terror for him. When he did not acquit himself with credit—and he notes that this was the case often—he felt the humiliation intensely, though he never fails to thank God for having inflicted it. Needless to say, his depreciation of his own powers would most probably not represent the estimate formed of him by his fellow-students; it is merely inspired by his humility. While thus harping on his shortcomings, he neglects to take into account the severe disadvantages he was labouring under. He had not had—as his fellow-students—the advantage of constant practice in spoken Latin, nor had he undergone the severe training in scholastic discussion which they had undergone—all of them for at least three years, most of them for six or seven.

Yet during this year, in spite of his concentration on the duties of the hour, we find his mind looking forward to the work awaiting him after his novitiate. Père Leclercq, who had been his novice-master at Arlon and was now his rector at Louvain, told him that in all probability on his return to Ireland he would be assigned work of much the same kind as the work he had been doing before. He rejoiced to think that God would give him work with which he had had some success, and which he could now undertake under surer guidance, with greater helps, and on a wider scale. We find him,

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therefore, from time to time jotting down plans and praying that God would enable him—or someone else—to carry them out.

The favourite objects of his prayer were two; the first of which was the emancipation of Ireland from the evil of drunkenness. This was to be effected by a vigorous campaign among the clergy, in the seminaries, and in the schools. He asks and gets (14th June, 1883) leave to renew his Total Abstinence Pledge for life. One of his favourite topics of conversation was evidently the Temperance cause; for the extant letters written to him by his fellow-students all contain quizzical references to his "love of cold water." Teetotalism then was—as it still is—in most continental countries accounted somewhat of a craze.

The other ambition of his heart was the establishment of some League or Union among the secular clergy for the purpose of intensifying their spiritual life and quickening their zeal.

He had worked out the details of some such organisation for Ireland, when, to his surprise and delight, he was told of the Sainte Union de Prêtres in Belgium. We shall see afterwards how he put this information to good account.

Nor did he forget even in these eremitical days, his old friends in Ireland—as is shown by the following letter to a nun (23 Dec., 1882):—

"An old friend sends you in a brief note every good wish and kindly greeting for a happy and holy Xmas and joyous New Year in the Heart of the Divine Infant. I hope this note will find you all very well, and especially Mother —, who (as you told me) is ailing. Gathered round the Community fire on Christmas Day, I wish each of you all the joys of Xmas; and I immediately after ask from each a prayer for the old novice in

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Louvain that in the mould of St. Ignatius his heart may be thoroughly fashioned after the Sacred Heart of his Master. I am so hurried you will pardon this brief note. I am praying for poor Father Roche. He is 'going home' with his hands full of the sheaves of a rich harvest that he has been reaping through the long day of his zealous priesthood. In Brazil after an apostolate for souls, an old Jesuit Father, feeling his end draw near, paid his friends a last visit, taking his farewell of them. To their questions he replied: 'I am going home.' How touching, how beautiful those words! We are all 'going home,' and God grant that each of us may have trodden the road that leads to our only true home as unflinchingly as Father Roche.

Good-bye, I wish the Children of the Sodality a happy Xmas from an old friend in J.C."

On the 24th July he stands his Examination in Theology. Before it he notes "Mater mea scit, potest, vult"; and after it, "scivit, potuit, voluit," and pours forth his gratitude to the Adorable Heart of Jesus. A few days after, he prays: "O Mary, my dearest Mother, be with me during my journey as thou wast with Joseph journeying to Egypt." He makes a little tour from Louvain, visiting Namur, Arlon, Gand, Tronchiennes, Antwerp, Turnhout, Malines, Alost. On his return to Louvain he bids farewell to all, and then sets out by Ostend and London for Dublin.

Immediately on his arrival at Milltown Park, he enters on the retreat in preparation for his Vows which he makes on the feast of the Nativity of the Blessed Virgin, 8th September, 1883.

He had now attained his long-cherished wish; he was now a Jesuit. At long last wedded to the Society, he could love her with a more perfect love, a love which was to grow in tenderness and strength till death.

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Touching expressions of it occur on almost every page of his Diary. He calls now with greater confidence and more imperative claims on the help of his Father, St. Ignatius and his brothers of the Society in Heaven. As for his living brother-Jesuits, he was always keenly alive to their first claims on his kindness and care.

The honour of the Society was as the apple of his eye. Once we find him noting how deeply pained and nettled he was by a Bishop who, *à propos* of the evil conduct of a certain Clongowes-boy, made a general indictment of Jesuit training. His dreams of greatness for the Society knew no bounds. On 1st June, 1883, Feast of the Sacred Heart, he writes: "I have made my act of Consecration to the Adorable Heart of Jesus in union with P. Colombière to-day. I can do nothing to-day; my heart is too full of love and desire of Jesus, and of desire to extend His glory in every heart. Make me a real apostle of Thy Sacred Heart, a lover of shame, contempt and suffering. Listen! O Heart of Jesus! send five Jesuit-apostles with the gift of miracles to set the world on fire, one for Asia, one for America, one for Europe (especially Russia), one for Africa, and one for Australia."

Indeed, so much does he feel inclined to be proud and boastful of the Society that he often takes himself to task for it, as for instance: "I fear I have an ungenerous mental depreciation of other religious bodies. I do not value or appreciate them sufficiently. I will endeavour to esteem them henceforth, praise them, uphold them. I will not shelter my own slackness, ignorance, backwardness under the cloak of the Society. 'I am what I am before God and no more' said the humble St. Francis."

CHAPTER IX.

MILLTOWN PARK.

THUS began in September, 1883, Father Cullen's active life as a Jesuit, the life he was to lead till his death forty years afterwards. In its external activities there was not much to distinguish his Jesuit life from the life he had led in Co. Wexford. Very naturally his superiors considered that God's glory would be best promoted by putting him back to the work to which he was most suited by his talents and training, and in which he had already won such remarkable success. Consequently, we find him all through his years in the Society, just as through his years in the Mission House, constantly employed in apostolic work up and down the country, and spending the intervals in founding, organising, and directing numerous works of zeal. The main objectives of his zeal continued to be the same as they had been in Wexford; he remained ever a missionary of the Blessed Sacrament, a promoter of love for the Sacred Heart, an ardent advocate of the Blessed Virgin, and a great Temperance reformer. Moreover, the passion for organising which he had displayed in his previous life was now to be indulged in on a larger sphere and with more striking success.

As the external character of his work, so too its internal spirit remained the same. His love of God and his resolve to do God's work doubtless grew in intensity, but that intensity was a spiritual force to be measured

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only by God's scales. There is no increase in the passionateness of language with which he sets forth his feelings and resolves, simply because that language was already superlatively strong.

Yet in the Diaries written after his entrance into the Society we can discern a certain sense of security which was absent before. Hitherto he had been fighting, and fighting strenuously, the battle of God, but he had to choose his foes himself and to choose the methods of attacking them. Did God wish him to engage in this or that particular conflict? Did God wish ~~this~~ or that method of organisation? He could not tell for certain; he could only trust in Heaven and the right. Now, all reason for doubt is gone; we feel that the forces of his will and mind are freed from a slight internal strain, a vague fear, and are put forth with brighter vigour. He feels not merely surer of his cause, but more confident in help to win it. He has sure help and wise counsel close at hand. It is as though he were at home with all his books around him, not lodging abroad, and having to rely on his memory. This increase of security is all the more remarkable when one reflects that the big works at which he laboured in the Society were—to a degree not usual in that body—personal works, *his* works, and recognised by the world as *his*. They were, of course, blessed by obedience, and “the obedient man shall speak of victories,” but they originated in his brain, were established by his courageous initiative, and were kept going, for the most part, by his vigour.

In one sense his Jesuit career was a very uneventful one. With the exception of his first year at Milltown, he was attached to only two houses of the Society, to one for some twenty years, to the other for seventeen. His energy was always at a high pressure—apparently always at the same high pressure; one can discern no

CHAPTER X.

BELVEDERE COLLEGE (1).

IN JULY, 1884, he was transferred to Belvedere College. The change, though perhaps it caused him pain as it wrenched him away from the active missionary life, and fixed him more or less in Dublin, had its attraction too. As Spiritual Father of the boys he had a kind of work after his own heart. Besides, not being given any teaching, his duties as Spiritual Father of the boys would leave him a good deal of time for apostolic activity in the metropolis—a position the advantage of which his organising mind instantly appreciated.

The first work on which, after his arrival at Belvedere, he was asked to engage, must have appealed to him powerfully. Father T. A. Finlay, who, besides being Rector of the College, was also a Professor at University College, St. Stephen's Green, had conceived the plan of forming a club for the Students of the Royal University and the past students of the Catholic University. In the organisation of this Club he asked Father Cullen's help. Rooms were acquired in Dawson Street, but these were soon afterwards discarded in favour of 5 Gt. Denmark St., which Father Finlay had purchased to accommodate the increasing number of the Belvedere students. When the Club was founded, Father Cullen was commissioned to organise, in connection with it, a Sodality of the Blessed Virgin.

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He began at once, and held on 6th November, 1884, a preliminary meeting of the Club-members in the new Chapel built by Father Finlay. The Sodality was formally established on the 18th February in the new year. Though the life of the Lyceum Club was brilliant—it gave some very successful dramatic entertainments—it was a brief one; but the Sodality, which was called the Ignatian Sodality, and of which we shall say more afterwards, lived on, chiefly owing to Father Cullen's pertinacious care.

When the boys returned from their holidays, Father Cullen started his Sodality among them. How eagerly he set about this may be inferred from the fact that, on the three first days of September, he held three meetings preliminary to the foundation of three new sodalities, a Sodality of the Blessed Virgin for the senior boys and two preparatory sodalities, the Holy Angels' and St. Aloysius', for the younger ones. All memories of this time testify to the extraordinarily good spirit which he infused into these first sodalists. Each Saturday morning they came in at 9 o'clock, before Mass time (Mass for the boys was said at 9½ o'clock), and heard a sermon from Father Cullen, and then recited under his direction the Little Office of the Blessed Virgin—a practice never since abandoned.

He also introduced congregational singing, chiefly at the Benediction service on Saturdays.

At the beginning of this year he also took over from Father Bannon the Ladies' B.V.M. Sodality, attached to the Loreto Convent, St. Stephen's Green. From the very start he insisted that its scope was to include much more than listening to a sermon once a month; that good works were an essential part of the duties of a Child of Mary. The ladies fell in with his ideas, and showed great zeal in visiting hospitals,

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making vestments for poor churches, and making clothes for the poor—three forms of work which have been practised continually in this sodality till the present day.

During the first few years of his residence at Belvedere, the founding and reorganising of B.V.M. sodalities through the country were his most urgent care. More will be said of this later on.

Needless to say, however, his work for Temperance continued as vigorously as ever. For instance, we find him founding in 1884 and the two following years, Temperance Sodalities at All Hallows' College (as has been said); Belvedere; The Discharged Prisoners' Home, Dublin; Thurles College; St. Finbar's, Cork; St. Canice's, Kilkenny; Carlow College; Belfast College, etc.; and he was constantly recommending, and preparing the ground for, similar societies on the many missions wherein he took part.

As a preacher he was evidently already highly considered, for he was appointed to preach the Three Hours' Agony at Gardiner Street on Good Friday in both 1886 and 1887; and was invited to give the retreat to the priests of the Dublin Archdiocese at Maynooth in 1886. Early in 1886, too, we find that he had already realised the project he had formed at Louvain of introducing into Ireland the Apostolic Union of Priests, the first meeting of which was held at Thurles on March 11th.

In November, 1887, he received the diploma formally appointing him Director for Ireland of the Apostleship of Prayer. This was an important event in his life—indeed, we may say, in the history of the religious life of Ireland—for it marks the beginning of that wonderful spread of devotion to the Sacred Heart for which our country is so remarkable to-day. Of the circumstances

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which led to his appointment we shall speak later on; here it is sufficient to note that he immediately started the *Irish Messenger of the Sacred Heart*, the first number of which appeared at the beginning of 1888. From this time on, the spread of the Sacred Heart Devotion by means of the Apostleship of Prayer was the central object of all his efforts. He made this Devotion the driving force of all the activities by which he strove to promote God's glory and the salvation of souls.

From its very first number, he used the *Messenger*, not merely to spread the Devotion to the Sacred Heart, but to promote many subsidiary objects as well, the encouraging among lay-folk of charitable works, the reviving of the St. Vincent de Paul Society, etc.

A full year elapsed before he began—as from the beginning he had secretly intended—to use the *Messenger* for the furthering of his Temperance Campaign. He had to go warily. His critics—and they were many—were to have no opportunity of saying that the journal was merely a Temperance magazine camouflaged as a *Messenger*. Besides, his whole conception of Temperance as a positive thing, an act of love—and not a negative thing, an act of fear and flight—dictated the necessity of first establishing firmly among the people Devotion to the Sacred Heart before calling on them to practise Temperance as a part of that Devotion.

The Rev. R. Canon O'Kennedy, P.P., Fedamore, in some recollections of Fr. Cullen, contributed to the *Irish Monthly* (April, 1922), says that Father Cullen had written to him during the first year of the *Messenger*: "When the circulation reaches 2,000, I will cry, in the words of Fr. Mathew signing the Temperance Register, 'Here goes in the name of God.'" And so, when at the end of the year he has a circulation of 5,000, he writes to the Canon: "Here goes in the name of God,"

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and begins forthwith in the issue of 1889 special articles on "Temperance in the Interests of the Sacred Heart."

On the 13th July he was appointed Vice-Rector of Belvedere—much to his chagrin, which he expresses in his Diary with many a "Fiat Voluntas Tua" and "Tristis est anima mea," and prayers for strength and resignation to bear the cross. The weight of this cross (of which he was relieved after twelve months) seems to have consisted chiefly in the pain inflicted on his sense of unworthiness. It does not seem to have changed in any notable way his manner of life; he continued to be unceasingly engaged in giving retreats and missions, in founding sodalities, branches of the Apostleship of Prayer and Temperance societies through the country; he was rarely at home or, if at home, can hardly have done more than sleep there.

In March, 1889, an important development occurred in his method of conducting the Temperance Campaign. Hitherto he had been content to give the pledge, a perpetual one if possible, a temporary one where the life-promise seemed too great a burden. According to the custom then prevalent, he used to administer it to whole congregations at his missions. The numerous Total Abstinence societies which he had founded were independent societies; were not federated together; and contained, not merely those who had taken life-pledges, but those who had taken temporary ones. His Temperance pledges, based on religious motives, were not expressly connected with Devotion to the Sacred Heart.

He had become thoroughly dissatisfied with the results of this system, and, in particular, had come to consider as nearly useless the general pledges administered to a whole congregation. This dissatisfaction became so acute, that when on March 17, 1889, he was asked by the Parish Priest of St. Peter's Church, in Bel-

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fast, where he was conducting a Temperance mission, to give the collective pledge, he refused to do so. He said he was willing to give a Total Abstinence pledge, but only to those men and women who had proved themselves already temperate, and who for the sake of the Sacred Heart and, by way of example to others, were ready to make a promise of Total Abstinence for life. This determination to concentrate on the forming of an *élite* who would make an " Heroic Offering " for love of the Sacred Heart and from a desire of giving good example, never was departed from by him during the rest of his life.

He made use of the admirable organisation of the Apostleship of Prayer to promote the cause of Temperance, and founded what he styled the " Total Abstinence League of the Sacred Heart," as a branch of the Apostleship of Prayer.

There were at the same time two other objects for which from the beginning he utilised the organisation of the Apostleship of Prayer, namely, the promotion of a serious spirit of study in schools and convents, and the promotion of a more careful housewifery in the homes of the people. For these purposes he founded in 1890, as branches of the Apostleship of Prayer, two organisations, the Apostleship of Study and the Apostleship of Cleanliness, constantly writing articles on them in the *Messenger*.

At this time, too, (November, 1890) he published a *Sodality Manual* for the use of the sodalities of the Blessed Virgin.

His founding and managing of sodalities, his constant giving of retreats, his establishing of branches of the Apostleship and of the Temperance League, would have been more than enough to tax the energy of any man. Yet, in addition to all these works, he was now

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managing and editing the *Messenger*; and, for the first few years, with only a single clerk to help him. In 1891 he added to this the task of writing his *Catechism of Temperance*, which appeared in February, 1892, and had an immediate success.

CHAPTER XI.

TWO MISSIONS IN SOUTH AFRICA.

SOON AFTER Father Cullen had made his Last Vows (on 2nd February, 1892) he received from the two Vicars-Apostolic of Cape Colony, Dr. Leonard and Dr. Richards,* an invitation to visit their Vicariates on a missionary tour. Constantly pining to be sent on a foreign mission, he was delighted when he got leave to accept this invitation. Father James Colgan, S.J., was assigned to him as a companion.

The Diaries which he kept on both his South African tours, are more copious than usual (being meant to afford materials for articles in the *Messenger*) and give us to see the same restless vigour, and energising power which he had displayed at home. "We had been thinking for ten years of many things to be done. He came, and in three weeks had done them," was the description given of him by one of the S. African priests.

On both occasions he visited first the towns of the Western Vicariate, Capetown, Wynberg, etc., and then went on to those of the Eastern District, Port Elizabeth, Grahamstown, East London, etc., in each of them preaching missions to the people, giving retreats to priests, nuns and Brothers, founding the Apostleship of

*Dr. Ricards was a Wexford man. He had gone out to South Africa in 1849 at the invitation of his fellow-townsmen, Dr. Devereux, first Bishop of Grahamstown, and Vicar-Apostolic of the Eastern District. He was consecrated in 1871 as third Vicar-Apostolic.

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Prayer, B.V.M. sodalities, Temperance Associations—just as though Cape Colony were—as the Catholic population of it really is—a part of Ireland.

We shall not follow him or his companion on their journeyings or attempt to describe their labours, but shall content ourselves with giving some extracts from Father Cullen's notes, especially those in which he alludes to little incidents or experiences of a personal character.

DIARY.

June 5.—Whit Sunday. Oh! such a day—heavy seas rolling—ship lurching! and all on board sick. No Mass. No Office. Scarcely able to murmur the Beads. No food. The sea heaving, and I heaving, too. Stayed in berth nearly all day. When up, only crawled about. Offered up illness for the Mission at the Cape.

June 6.—Sick again. Heavy roll in the sea. In the Bay of Biscay!!! Oh! such a Bay! The Captain says there are nine tides flowing into it. Feeling better, but feeling every moment the vomiting may return. Fiat!

June 7.—I thank Thee, O my God! I feel much better—beginning to feel that I am no longer a sick animal, that I can think and speak to those at table and whom I meet. We both said Mass in Ladies' Drawing Room, beginning at 6.30 a.m. D.G. Had a chat with Dr. ———, Anglican Bishop. Very refined, holy; but either grace or character wanting to make him lift up his eyes and see the light. There seems to be no fixed dogma in his mind regarding belief beyond principal mysteries of religion. Oh! what joy to have been able to offer Thee, my Jesus, in sacrifice on the bosom of the

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broad ocean made by Thee, and reflecting Thy immensity, Thy power, and Thy eternity !

June 8th.—[The entry for this day, describing his visit to Madeira, was afterwards amplified by him and published in the *Messenger* (Sept., 1893). We here give some extracts from it.]

“ We soon reach the little town of Funchal, with its population of about 7,000 souls, almost without exception Catholic. The town slopes upwards, on the side of a steep mountain, from the houses (including the Theatre and Government House) built on the Crescent Quay. Stepping ashore, and glad to tread on solid ground again, we stroll quietly through the quaint, narrow, and clustering houses, and soon come to the old Cathedral, with its square bell-tower. As we approach, we have the good fortune to meet the cordial Rev. Secretary of the Bishop of Madeira, who kindly conducts us to the Cathedral, and shows us its interior. Having courteously given us his card, as a souvenir of our brief visit, we thanked him, and mounting still the steep narrow streets, we came to another fine old church, formerly belonging to the Jesuits, before the suppression of the Society, and now used for parochial purposes. Externally there was no indication to mark the change of ownership it had undergone. Over the portico gleamed in large letters the usual I.H.S., while on either side of the entrance stood the statues of St. Ignatius and St. Francis Xavier. Inside, all looked unchanged—the porch with its inlaid wood—the holy-water fonts surrounded with antique blue china tiles—the ceiling cartooned with vivid pictures of Jesuits, some preaching, some teaching in schools, etc.—the altars round the church—the sacristy crowded with pictures of Jesuit saints—all seem as if the sons of St. Ignatius still lived

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and toiled in the church they must have loved so dearly and relinquished with deep regret.

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“ From the old Jesuit church we go to the Seminary. A young student kindly invites us to enter, and brings the Father Superior to us. He is a German and a Lazarist. He looked very pleased to hear of the Vincentian Fathers in Dublin, and showed us the interior of the Seminary, with its two Museums.

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“ At long last—about an hour had passed since we embarked in our little wheelless sleighs—we reach the object of our long drive. It was worth it all. Like a fair landscape picture, with the summit of the mountains for a background, and framed with trees of dark luxuriant foliage, rose the Church of our Lady of Mount Carmel. A flight of fifty steps (reminding us of the noble approach to the Cathedral of Armagh) brings us to the *piazza* in front, and in a moment more we entered the immense shrine which the ages of faith and devotion erected to our Lady of the Brown Scapular. It is lofty, and almost without decoration, save the faded pictures commemorating the history of the Devotion. The wood-work, old and worn, tells us of the countless clients of Mary who knelt and prayed and wept within these walls, and left them not until their Heavenly Mother had heard her trusting children's prayer.

“ What memories it brings to our hearts, of home and of holy Ireland—with its churches of our Lady of Mount Carmel, its Carmelite Fathers, and their untiring work for souls, and the myriad clients of Mary's *Brown Scapular* found in every city, town and hamlet of the Island of Saints! How, too, the thought grows on us

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as we kneel here beneath the pale lamp of the sanctuary, that, though in a foreign land, and with a strange tongue sounding in our ears, yet Faith drawing us to the Tabernacle, tells us that here unchanged and unchangeable reposes Jesus, and here is His Heart glowing with the self-same flames of burning charity as in our own dear land at home. We feel we are no longer strangers in a strange land. Jesus, our God, our Father, and our Friend, is with us."

June 11.—About two o'clock came in full sight of African coast—Cape Verde. At first sight it reminded me very much of the long low sandhills of Curracloe, Co. Wexford. I felt strangely when first I caught a glimpse of the Dark Continent where we were about to preach Thy word, O my Saviour, the glory of Thy Sacred Heart, and thy glories, my Mother!

June 12.—The Evening Star (Ave Maris Stella! O Madre Mia) shines with wondrous brilliancy! The moon has not yet risen; across the ocean there is a path of silvery light from the Evening Star. There is scarcely any twilight. The sun goes down and at once the stars appear, and darkness shrouds the sky. This evening we had a beautiful sunset. The whole sky glowed with a soft splendour as the sun drew nigh the horizon. To the left, dense masses of dark, castellated cloud, rose like rocks from the ocean, lit up with the glory of the sunset, while, on the right hand, a golden strand seemed to stretch away, dotted here and there with spreading palm trees.

June 13.—A heavy rolling sea. Difficult to say Mass. Nearly all on board experiencing a return of seasickness. The sky cloudy; the wind, which had hitherto followed and favoured us, gave way to a strong head-wind which made the vessel pitch and roll. Occasion of suffering for Thy sake, my Jesus, and of

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offering up little sufferings for the success of the mission Thou hast so lovingly entrusted to us.

June 14.—Sports on board. They are a very pleasing feature in our voyage.

1st. Flat Race—competitors run on either side of ship.

2nd. High Jump (with mattress on floor to receive competitors as they come to the ground).

3rd. Ladies' Competition. Competitors blindfolded, put mark closest to eye of a goose chalked on deck.

4th. Potato Race. Two lines of split potatoes. Competitors run and pick up one by one and put in bucket. Whoever has them all in first is winner (ladies and gentlemen compete).

June 15.—Sports on board again to-day. The "tug-of-war," the best of the sports. The spoon-and-egg race for ladies, very amusing. Oh! my God! How good Thou art to give such innocent joys to man.

June 16.—Corpus Christi. Grand concert in saloon. I sing, "And doth not a meeting like this make amends, etc.," with a paraphrase of my own.

June 22.—5 o'clock, a.m.—the vessel pitching heavily. Saw Table Island—lion couchant—first time. Everything drizzling and dreary and tremendous seas. Docked about 11.30. Dr. McCarthy meets us. Crowds of darkies, Malays. Drive up and meet kind, good, old Dr. Leonard and Dr. Kolbe. Father Colgan opens Retreat for Marist Brothers.

July 17.—Closing of Mission at Cape Town. Father Colgan preached at last Mass. I inaugurated Boys' Congregation of B.V.M. at Marist Brothers' and also Sodality of Holy Angels. Gave "Heroic Offerings" to a large number of women, girls and young men.

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July 22.—Little Annie Hennessy (Fairy Lodge) dies. Such a sweet Child of Mary. “Father, pray from your heart—I want to die—I can’t recover—I am too far gone.” Her blue ribbon on her breast, her wrist-bands in blue. Three such beautiful deaths I have seen in South Africa : (1) Annie Scott. Her mother from Lime-*rick*—had a canteen “trying to do everything to please everyone,” the dying child said. (2) Conny Bussill, dying of blood poisoning, lying with her wreath of snowdrops on her head. (3) Annie Hennessy. What a blessing for the child that she had such help in death. R.I.P.

August 8.—Came from Wynberg in Bishop’s carriage and opened Priests’ Retreat. Gave lectures in Bishop’s library. Drs. Leonard and Rooney on Retreat.

August 12.—Priests meet for Apostolic Union at 2.30. Elect Father J. J. O’Reilly, Wynberg, as President, and Dr. McCarthy as Secretary. Nearly all take the “Heroic Offering,” D.G.

August 13.—Retreat ends for Priests.

August 17.—Drive through the Karoo with Dutch boy driver. Barren brown, and bare, with loose shingly stones. We were caught in a miniature dust-storm. How it kept up with us, blinded us, eddied round us ! Beautiful evening. Passed deep gullies of dried-up beds of rivers, whose banks were marked by the green, prickly branches of the mimosa tree always following the moisture. Beautiful little villages at last loomed in view. Old Dutch church and school. Everything so neat !

August 18.—Prince Albert. Met Mr. A ———, a great reader of Theology. Believed everything, but kept back by human respect. “What would they say about me in Prince Albert ?” Saw old Mr. N ———

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and wife and pet lamb. Would not come to Sacraments!

August 25.—Mrs. Rex, the old black woman. So kindly a look in her old eyes—and Sophie the black servant, and the little child so shy at first. The bawn, so like Irish “bawn,” and cars lying about that came for the devotions, as in priests’ yards in Ireland. The school. Beautiful building. Very high report from Inspector.

September 7.—Drive out to Dominican Nuns’ Farm—Buffalo river as boundary. Visited priests’ house overlooking valley. Beautiful little kitchen-garden below. Orange-trees just planted. Two Dominican sisters, one of whom had a Swiss straw-bonnet on, seated on the bank saying their prayers. In the distance, on the right, a Kaffir boy minding flock of Angora goats. To the left there were numbers of white-robed sisters harrowing with oxen, and sowing; further on, a team of oxen ploughing, guided by Kaffirs. In the little convent a chapel, poor but so neat and devotional. Tiny oleograph Stations of the Cross. Hanging on wall outside, skins of wild cats, etc., killed in the grounds by some skilful hunter. A large kraal for cattle, made by Mother Superior (as she said herself) with upright canes.

September 22.—Kingwilliamstown Priests’ Retreat—Election of Apostolic Union—Fr. Rissonelli elected by vote.

October 17.—Clergy Retreat opened at Uitenhage. Father O’Brien from Taghmon. Beautiful garden. A Rosary garden. All roses. Silver-sanded walks for Processions. Overhead, arching rose-trees twining. Large date-palms throwing grateful shade. Huge luxuriant potato-garden. Fountain at back, dripping water. Charming little library. Theological, Asceti-

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cal, Historical, Ecclesiastical History. Little Church—like an Irish church. Rounded windows—nice statues. So devotional to steal in and pray! Father Colgan stays in Port Elizabeth to do duty in parish for priests on retreat.

October 18.—Uitenhage Clergy Retreat. Stayed with Brothers opposite church. Boarding school for boys. Brothers proposing to teach trades. At back, such an exquisitely tilled garden. Convicts are working, Brothers superintending. Long straight walk with trellis at either side to support the trailing vines. Beautiful to see Brothers moving slowly up and down, and to hear the low murmur of their voices reciting Rosary together.

November 7.—Port Elizabeth. Dr. Strobino and self went to picnic out of town by seashore. Got ready myself chops, etc. Had a very pleasant day. Wandered over rocks. Sea beating in. Found sea-anemones. Returned. Willie Lyons, our driver, singing all kinds of Irish songs, and pining for a priest-hunter to kill him! Meeting of boys for new Association. Bishop addressed. Very promising meeting.

November 24.—Arrive at Kimberley 3 a.m. Beautiful starry night. Drove to Queen's Hotel. Went to Oblate Fathers at 8 o'clock to say Mass. Very kindly received. Went to see Kimberley Exhibition. Column of gold representing amount of gold dug for four years. Listen to Organ recital. Met Mr. B ———. Long chat on hypnotism *à propos* of Visions of B'essed Margaret Mary. After dinner went with Mr. N ——— to see Nazareth nuns. Beautiful convent, 70 children. Nuns very kind. Met ———, a child of Loreto, Bray, now nun here. Went again with Father ——— to Exhibition. Hall crowded. Viennese band superb. Conductor a study in himself. Took Natal tea in tea-room

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served by Hindus. Fire-works. Battle of Trafalgar. Long chat with Mr. M ——— about Dublin. World so small! He was at Terenure school.

November 25.—Drove in Cape cart with Mr. ——— to Diamond Mines (de Beers'). Country for twelve miles belongs to them, barren and enclosed with spiked palings. Acres of bluish clay and shingle. Trucks filled with stuff crossing and re-crossing as if by magic, the wire-ropes on which they were drawn not being visible at a little distance. Huge buckets flying up and down with refuse. Cages up and down 1,000 feet every minute, dragging up the blue stone. Immense water-pans whirled swiftly, separating stones from clay. Men with huge bread-knives spreading out the dark gravel on steel counters. Fine garnets and emeralds brushed aside as worthless; the diamonds detected by the keen eyes of the separators. Darkies everywhere, always returning a smile and showing their white teeth. Mr. ———, from Kerry, very kind. Next we visited the compound. Crowds of Kaffirs, about 2,000, all in their blankets, some sleeping after dinner, others bathing in the pond, others gambling for silver and gold, others cooking.

December 14.—Said Mass on altar of Mother of Good Counsel. Paid visit to say good-bye to Convent, Marist Brothers and Nazareth House. Left at 3 p.m. for "Northern Castle." Good number of priests on pier to see us off. Heavy storm of hail just as we left. Mr. Day, S.J., from Saint Aidan's College, with us. Terrific night!!! Worst for years! Up all night, vomiting, etc. Torrents of water sweeping down deck, spray breaking over captain's cabin on hurricane deck. Screw clean out of water, as vessel dipped and laboured in the storm.

Xmas Day.—Last night, about 12 o'clock, when we

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had all gone to bed, the band struck up "Adeste Fideles" and two German carols. Sea heavily running. Shall we be able to say Mass to-day? I feel sickish. The morning is raw. A cold yellow light precedes the sunrise. Spray breaking over side of ship. I say Mass with much difficulty, Father Colgan with more. Such pitching and rolling! Christmas dinner—rather lively. Mr. Day beside me, a little sickish all day. Tried to be grateful to Our Blessed Lord for the Incarnation and to my Mother and Saint Joseph.

December 26.—Towards night, dark and gloomy Teneriffe rose from out of the water. It lay like a gloomy shadow against the sky. We could not see it clearly, but I know *one* passenger who rejoiced, because it was another milestone passed on the long way home.

December 27.—Back to Madeira. Ascended the high steps. Could not enter the first church, but paid visit to the Blessed Sacrament in the old S.J. church. Met English-speaking hotel waiter, who gave us directions. Then an Abbé with gold spectacles, partly blind. He brought us part of way to Sisters of Charity Hospital. Through Hospital. Reverend Mother sent for two English-speaking ladies, one Miss D ——— from Limerick, the other English. Another "Anglaise," Miss C ———, from Dublin, came down to us. I found a Père P ———, a delightful man, Director of Apostolic Union of Priests in Madeira, who told me much about the state of religion there. There are 300 in Sisters of Charity schools for girls. There are three boys' schools founded by Bishop, but not yet well supported by clergy. Splendid Bishop, full of zeal, getting missions for people. Paid visit to Mr. ———. Father Colgan had a glass of Madeira, I took some eau sucrée. Bade Good-bye.

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Here we venture to insert a portion of a letter written by Dr. Ricards to Father Cullen shortly after the latter's departure for home. It is a valuable testimony to the work done in South Africa by the two missionaries.

"I wished also to tell you and your fellow-missioner how deeply grateful I feel to you both for all the good your missions have done for our Catholics. The Faith has been stirred up in a wonderful manner wherever you and Father Colgan have preached; in place of the carelessness and indifference which, as regards their religion, was settling down on the spirits of so many, all—and especially those who are at a distance from our chief centres—are crying out as those who listened to the Baptist, "What then shall we do?" May God for ever bless you both for bringing about this happy result; and may He help us, moved thereto by your prayers, to give some hopeful response to this agonised cry of awakened Faith."

The Bishop makes an earnest appeal to Father Cullen to get for him some young priests who might keep green the promise of fruit in that part of the Lord's Vineyard, so likely to be parched with the drought of infidelity and indifference.

That the appeal had some effect we know from another letter of the Bishop eight months afterwards, in which he gives thanks for some money which an Irish lady had forwarded through Father Cullen to support an itinerant priest in the Vicariate. "Had we even a half-dozen of the stamp I remember in Maynooth before I left Ireland some years ago, we could easily establish centres of visitation that would bring our poor wandering souls within our reach."

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In January, 1899, being again invited to the Cape by Dr. Leonard and Dr. MacSherry (successor to Dr.

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Ricards, who had died in 1893), he set out in April, accompanied by Father Thomas Murphy, S.J.

April 26.—Arrived here in Table Bay, Cape Town Dock about noon. Dr. Rooney, Coadjutor-Bishop, awaiting us on landing-stage.

April 30.—Opened Mission in Cape Town—"Thou shalt love the Lord thy God." Visited and preached in prison. Poor black woman under death sentence, but reprieved, and a drunken old quondam housekeeper of priest. Preached to prisoners on "Jesus in Prison."

May 14.—Met and organised initially at 10.30 the acolytes in Marist Brothers'. Mr. A ——— elected President. 12.30 met Apostleship Promoters in library, Dr. Rooney also there. Concluded Mission at 6 o'clock. Immense crowd. Candles, Baptismal Vows, etc.

May 18.—Father Murphy, with Salesian Brothers, ascended Table Mountain. Mr. Gilmore undertook to get money for "Holy Hour" clock, D.G.

May 19.—Had long interview with Dr. Leonard about Vicariate. Went to Seapoint by tram, and read for about one hour and half on rocks the *Manual of Saint Vincent de Paul*. Came back and dined.

May 20.—Got "Holy Hour" clock and put it up. Arranged again about acolytes with Marists. Saw Mr. Ritter about light for lantern. Had successful exhibition of slides at Convent (Life of Christ). D.G.

May 29.—Left Wynberg, after meeting of children at Convent. Addresses to Father Murphy and self. Opened Young Men's Catholic Association and Vincent de Paul Society in church, Cape Town—about 150 present.

June 12.—Wynberg. Soldiers' Retreat.*

*Father Murphy sends some particulars of this retreat given to the Loyal North Lancashire Regiment, then under orders for the Front. Though war was not formally declared until

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July 30.—Came from Rondebosch to Cape Town by electric tram. Examined grown children in Catechism at Saint Mary's Dominican Convent and Marist Brothers'. Assisted at opening of Benefit Society for blacks in Brothers' Schools.

July 31.—Went to Wynberg, meeting Father Murphy, S.J. Dr. Kolbe came from Cape Town. A party of four of us ascended Table Mountain. Lunched on it. Coming down, was seized with violent pain in knees. Eleven hours getting down. Dark night. Father Murphy gets darkies to improvise stretcher. Carried on it to Newlands, thence by cart to Wynberg. Awful experience, D.G. Father Murphy had to stay at Woodstock instead of opening Retreat for Nazareth House.

August 1.—At Wynberg in bed. Still great pain.

August 23.—George. Men's Retreat. Beautiful village—Auburn! so like decaying Irish village! Immense avenue called "street." Old Dutch church standing on street in which we lived, peeping out among trees. Almost a semi-circle of mountains, purple-shaded, rising one over the other. Fires almost every night on mountain-sides.

August 24.—George—Priests' house. Beautiful modern library—no servant—nuns provide meals—oranges growing in garden planted by French priests. Pigs harnessed around middle with ropes, eating away at grass, etc. Two pet goats who loved oranges. Con-

the following October, preparations were being already made. Some 600 men attended Mass at six o'clock each morning, and all approached the Altar. Forty of the men were confirmed. Some time after the retreat, the Colonel declared to the missionaries that he had never before realised the power of religion. It had wrought a marvellous change in the conduct, and even apparently in the character of his men.

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vent is like—on small scale—Mission House, Ennis-corthy. Splendidly trained nuns from Switzerland.

August 28.—Nuns' Retreat ended. Paid visit to old Mr. and Miss ———. They came out from Ireland, Cahirciveen, about 60 odd years ago. Old Irish "princely" family, so noble-looking. Old dismantled house like Irish mansion. Spoke of old P.P. in Kerry 60 years before.

September 24—I go to-day to Uitenhage to establish E. de M. Voting for their officials in Convent school-room. Establish the Holy Angels also. ..

October 5.—Come from Dunbrody to Port Elizabeth *viâ* Coerney. Delayed till 6.30 p.m. waiting for Johannesburg refugees.

October 6.—Port Elizabeth. Preached on Apostleship, and organised Apostleship Circles in church, etc.

October 8.—Port Elizabeth—3.30 p.m. Organised convent E. de M. and Angels. 5 p.m. Organised Boys' B.V.M. Sodality and Angels. 7 p.m. Preached in church on Prayer. 8.30 p.m. Addressed Saint Vincent de Paul Conference in Conference-room.

October 16.—Graaf Reinet. Beautiful new Dutch church facing end of street. Vast vestry-rooms and meeting-rooms clustering about it. Huge Hills (Kopjes) all round like Barn-Bracks.

October 17.—Graaf Reinet. All Karoo around from Port Elizabeth. Such a wild!

October 18.—Graaf Reinet. Very poor priests' house—the worst in Eastern Vicariate—opposite to convent. A back room, front room and hall.

October 20.—Graaf Reinet. Closed Mission. Baptistal Renewal. "Heroic Offering." Mr. ——— promised to work up Sacred Heart Brooch League.

October 22.—Stormberg. 3.0 a.m. Announced that, owing to war-arrangements, train does not leave here

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until 12 noon. Very cold—5,300 above sea-level. When I got up from my cushion-bed, saw in distance camp of English soldiers. Hospital flying Red Cross. Soldiers drilling on heights. Cannon planted. Could only see where they were, a little barricade of stones, and sentry on look-out.

October 23.—Start from Queenstown. The country all grassy and undulating, parts of it planted and quite home-like—like rolling plains of Meath. Here and there would remind you of places in Co. Wicklow, with wooded Kloofs, etc. Kaffirs' Kraals very nice and some whitewashed, etc.

November 22.—Kingwilliamstown. Long walk and talk with Dr. MacSherry out in suburbs, on wild flat, and targets in distance.

(Cetera desunt.)

CHAPTER XII.

AT BELVEDERE (2).

FROM HIS return to Ireland in 1893, after his first African mission, till 1898, there is nothing of striking interest to record. They were years of strenuous and unceasing work and of steady progress. For instance, in 1894, there had been 606 centres of the Apostleship of Prayer established in all the ecclesiastical colleges, nearly all the convents, a vast number of National Schools, and, of course, numerous parishes. The B.V.M. Sodalties had also been rapidly increasing, mainly owing to Father Cullen's work and the influence of the *Messenger*. A few years later (1901) their number was about 160, containing some 15,000 members. No numbers are available as to the progress of the T.A.L.S.H. We know, however, that it had been rapidly growing, and was in 1898 far larger than in 1891, when, as we have said, it counted 261,890 Temporary Pledges and 10,103 Heroic Offerings.

Great organisers and great energisers are nearly always optimists. Indeed, to their optimism they owe much of their courage and perseverance, of their habit of shutting their eyes to difficulties and to defects in their work. Father Cullen was a remarkable exception to this rule. He was, if ever a man was, a born organiser, and he had an extraordinary power of infecting others with his own enthusiasm. The societies and branches of organisations of all kinds which he

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founded were innumerable—a tithe of them might well seem a worthy life-work of any ordinary man—and yet, numerous as they were, they were few compared to the endless schemes which he was always projecting down to the very day of his death. Yet, in spite of this ever-inspiring enthusiasm, he remained, in his habit of mind, his manner of speech, his voice, his very appearance, a pessimist. He was never gay, rarely bright; even his smile was melancholy. The result of this strange union of boundless enthusiasm with pessimistic spirit was that he possessed a power, very rarely to be found among men who do great things in the world—indeed, only to be found in very holy men, and not in all of them—the power of taking a detached and impersonal view of his own achievements. This power was most valuable for him as an organiser, for it enabled him to be forever planning improvements in his works.

This was particularly the case with his Temperance work. Though even at this time it had won for him a great reputation throughout Ireland, he was far from being satisfied. Nine years had now elapsed since he began to administer the Heroic Offering. Yet the drink-evil still continued its ravages without much sign of abating; cases of relapse were distressingly frequent, even among those who had taken the Heroic Offering—not to speak of the weaker brethren.

There was, he felt, need of a more compact organisation by which those who had made the Heroic Offering could be brought closer together, could uphold—and even supervise—each other. He would, therefore, weld them together in a compact *corps d'élite* on whose perseverance he could confidently rely. They would be known everywhere as people who had not needed to take any Pledge, but who had taken it for

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the love of the Sacred Heart and to give good example. The old-time stigma of the pledge would thus be destroyed; little by little, abstinence from drink would come to be considered a virtue, because an act of sacrifice for God's sake. For the realisation of this idea he would—at least at the beginning—call on women alone.

Having outlined his scheme of organisation, he summoned, during the Christmastide of 1898, a few ladies to meet him and solicited their help in starting it. They were made the first officials of the "Total Abstinence League of the Sacred Heart for Females exclusively"—such was its official title. We shall describe it in greater detail afterwards; here it will suffice to say that only those who had made the Heroic Offering were to be admitted into it; that, in the case of those who had ever exceeded, a probation of three years or longer would be required; that a brooch was to be worn publicly at all times; and that branches were to be established in convents, schools and orphanages.

Before summoning the preliminary meeting just referred to, he had asked the Sisters of Charity of St. Vincent de Paul, North William Street, to take over complete management of the business-affairs of the League. In this Convent, too, was started its first branch.

The new League was now founded; the Committee in Dublin would see to its propagation through the parishes and convents; it had the *Messenger* as its official organ; the thousands of women through the country who had already taken the Heroic Offering might be confidently expected to join the organisation, and to act as promoters of Bands. Father Cullen must have felt that he could depend on the Committee to

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carry on the work of organising; else, he would, we imagine, have postponed the formation of his League, for at this time (January, 1899) he had accepted the invitation to go in the following April on his second missionary visit to S. Africa. In spite of the additional work involved in his new project his Diaries show him continuing his ordinary activities just as usual; making his own retreat, attending to his sodalities, giving magic lantern lectures in various places, conducting several retreats (*e.g.*, at All Hallows', Clonliffe, Seville Place, Bray, Dundalk, Henrietta St.), and taking part in a mission at Cork.

The missionary course in Africa lasted ten months. His homeward journey lay along the East Coast of Africa, through the Suez Canal and the Mediterranean, and he reached Dublin in February, 1900.

On his way home an incident occurred which caused him much pain. He had been invited to Rome, but on arriving there, found a letter awaiting him refusing him leave to enter the city. Although, when he got the letter, he was already in the Terminus, which was within the city walls, he refused to take advantage of any casuistry, remained in the Terminus, and took the first train away.

In his Diary he speaks of this little cross, which he offers up to God: "What Thou wishest is best." His pious desire of seeing Rome and its holy places was satisfied shortly afterwards, when, being invited to give some retreats there, he had the honour of an audience with the Holy Father. In his meditation-notes written during this journey (September-October, 1900)—when, in addition to the Holy City, he had the opportunity of visiting Paray-le-Monial, Genazzano, and Loreto—we should have expected to find many traces of the pious emotions which he must have

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experienced. Yet no such traces are to be found. His notes consist at this—as at all other periods—of self-exhortations to humility, charity, mortification, zeal in prayer, etc. The nearest approach to a reference to his places of pilgrimage occurs on October 15th, the day after his audience with the Holy Father, when he reflects: “What should I think of myself were I distracted, thoughtless, irreverent in an audience with Christ’s Vicar? And yet how do I behave myself in prayer? Alas! Alas.”

Meanwhile his Brooch League had been growing apace, 1,200 members being enrolled in one centre, that of North William Street. After his arrival from S. Africa he had in May started yet another organisation, the “Juvenile Branch of the Total Abstinence League of the Sacred Heart.” It was meant to hold together the boys and girls who had taken the pledge till twenty-one. The first Meeting of the Brooch League or “Pioneers” took place on the 16th October, 1901, in the Ignatian Chapel, Gardiner Street, when there were about nine hundred members present. Recording this in his Diary, he adds: “Prudence, Patience, Perseverance, Push.” In December he is thinking of creating a special organisation for “Probationers,” who would have to prove their earnestness by two years Total Abstinence before being admitted to the ranks of the Pioneers.

By February, 1904, the whole Total Abstinence League of the Sacred Heart was in fair working order. It consisted of (1) those who took Temporary Pledges, (2) the Pioneers, (3) the Promoters, (4) the Juvenile Branches. All these were different battalions of the one army, and were distinguished from all other Temperance organisations by their being sections of the Apostleship of Prayer. The business side of all the

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sections of the League was managed exclusively by the Sisters of Charity of St. Vincent de Paul, North William Street. An "Explanatory Leaflet," issued March, 1904, gives an account of the whole structure. Its numerical strength—which, however, Father Cullen always considered to be of small importance compared to the fidelity of its members—was growing rapidly. The Pioneers are not numbered for the first few years; but in April, 1903, there were 29,000, in August 34,000, in September 37,000, and in December, 1904, 38,000.

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CHAPTER XIII.

GARDINER STREET CHURCH.

ON JULY 31, 1904, Father Cullen learned of his transfer to Gardiner Street. It was a severe trial to him, as we should have expected, and as we find from his Diary. Probably what he felt most keenly was the relinquishing of the *Messenger*. Although he knew that the promotion of Devotion to the Sacred Heart would be energetically pushed forward by his successor, he had reason to fear that some of his ancillary organisations, especially the Total Abstinence League, might be considered foreign to the purposes of the journal. His fears were not unfounded. For some months after the change of editorship, the *Messenger* continued on its old lines, and much matter (supplied by him) about the Temperance League continued to appear. Then the amount of Temperance propaganda began to grow less. At the same time, though the *Messenger* ceased to be the official organ of the Pioneers, he was permitted to use it for addressing letters to the organisation.

Deprived as he now was of the full control of the *Messenger*, he was driven more and more to devise plans whereby the Pioneer League might be more firmly welded together, and be enabled to develop itself from within. For this purpose he planned in 1905 the Working Councils which were to be established in each

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centre. Their function was to receive the names of the applicants, inquire into their qualifications, and decide as to their admission. The Promoters continued to exist and were to act as recruiters; but they had no longer the power of admitting members—only that of introducing them to the Working Council.

It is certainly very remarkable how, in spite of no longer having the *Messenger* at his command, he managed by his perfected machinery to spread his League very rapidly. In 1905 it counted 43,000; in 1906, 70,000; in 1909, 100,000; in 1910, 182,000 (with 40,000 Probationers); in 1912, 225,000; in 1913, 270,000 (of whom 20,000 women and 5,111 men were in Dublin); in 1914, 280,000 (with 210 Centres); in 1917, 250,000 (a considerable number of members had been expelled as not being faithful); in 1918, 260,000 (11,674 in Dublin); in 1919, 277,534 (12,260 in Dublin and 295 Centres).

In December, 1905, he was transferred temporarily to Belvedere, where during a few months he acted as *locum tenens* for the Rector, Father N. J. Tomkin, who was ill.

Shortly afterwards he took on himself another heavy burden, the erection of St. Francis Xavier's Hall. It was to be "an effective auxiliary to the training and teaching of the Church"; it was to provide "popular and instructive lectures on historical, scientific and moral subjects"; and also "concerts, lectures, dramatic representations," so that the poorer classes might have "the legitimate amusements to which they are rightly entitled."

For a man of nearly seventy years of age to take upon his shoulders the management of a Hall of entertainment required certainly much courage. Later on we shall say more of the difficulties and labours—probably

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greater than he had bargained for—which it brought upon him.

Though he was occasionally able to use the *Messenger* for announcements to the Pioneers, and could publish in it a certain amount of Temperance literature, he felt that some special organ was now required for the Pioneer organisation. For this purpose he entered into an arrangement with the editor of the *Irish Catholic* for the publication in each week's issue of a column devoted to Pioneer matters. He himself wrote, with hardly a single omission, all these Pioneer Columns from 3rd February, 1912, until 29th October, 1921; that is, till only five weeks before his death. At times it was a terrible strain on him, overwhelmed with so much work, but he never failed, except when actually in bed, to send his "copy" to the printers. Once, near the end of his life, a friend offered to undertake the work for him. After reflecting for a moment, he returned thanks for the kind offer, but added: "No; I should like that whoever comes after me keep faithful to this Pioneer Column, and I should like that he would have the example of faithfulness in his predecessor to keep him steadfast."

In December, 1911, he was written to by Father Delany, the Provincial, and told that he was appointed Superior of the Gardiner Street house. "My soul," he writes, "is filled with sadness and dread at this appointment. O Mother Mary, help me in this hour of bitter trial. O Mother of the Memorare, teach me what to do, help me to do it, make me do it." His representations, supported by those of his doctor as to the precarious state of his health, prevailed with his superiors, who accordingly spared him this heavy cross.

In 1903 he started a League of Daily Mass, forming branches of it in the convents and parishes, and later

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on (in 1911) petitioned the Holy See for special indulgences for it. The Brief granting these arrived on 7th October, 1915.

Of the many Leagues which he was ever planning the last one which he tried to put into effect was the "League of Modest Dress." It had little success, however.

To form an idea of the praeterhuman energy of this man—an energy exerted with pretty uniform intensity from the time he went to Gardiner Street aged 63 till within some weeks of his death at the age of 80—one need only rapidly summarise the work which filled his days during these 17 years.

First, one must remember his four hours of obligatory prayer; then the constant watching over the working of the Hall, with its ten or eleven different committees; the close supervision of the Temperance movement with its various branches, Pioneers, Juveniles, Probationers, Temporary Pledges; the burden of writing a weekly column for the *Irish Catholic*; the constant giving of retreats, during which he was always establishing, reorganising or re-galvanising his sodalities and Leagues; the preparing of his lectures and sermons; the regular and heavy confession-work from which he never absented himself; the constant calls to the parlour; the multitudinous letters of spiritual direction, advice, condolence and business; the visits to the sick, to the Unions, to Henrietta Street House and other institutions dear to him; his keeping in touch with most of the Catholic charitable works of the city. When we remember, too, that he was a chronic sufferer from bronchitis and headaches, we may well wonder if ever any man's hours were more crowded.

His practical sense, however, never let him lose sight of the fact that, if he was to put forth such energy, he

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must at times take a rest. Consequently, we find that almost every year he took a vacation, going mostly—on his doctor's advice—to Buxton. Sometimes, when ordered a rest after illness, he was allowed to avail himself of the constantly proffered hospitality of his old friend, Dr. Brownrigg. In a letter dated 27th August, 1917, he writes to a nun :—

“ Were you ever in your young days down here, just at the Tower of Hook? Here I am with Dr. Brownrigg, staying as guests at the Benedictine Priory of nuns. It is an immense palatial residence on the very brink of the ocean, which washes both sides of the tongue of land. The ground is holy; thirteen hundred years ago St. Dubhan lived here with his monks, who kept their beacon-fires alight for those ‘ who went down to the sea in ships.’ Dr. Brownrigg is very lame and feeble yet after his accident, but he is improving, thank God. I gave two retreats before I came here, and felt very tired. The old heart is not acting brilliantly since, but I am feeling better. All the same, I feel the chill shadows closing in around me, and I do not know but that God will call me to Himself this winter. His blessed will be done! Poor Father Willie Doyle's glorious death came as a great grief to me. Poor fellow, he was ready always; and so he is gone with hands full of works to his long rest on the Sacred Heart which he loved so dearly and worked for so tirelessly. R.I.P. Get prayers and Holy Communions for the poor fellow.

“ Have you seen Father Rickaby's *Spiritual Exercises*, and its companion volume, *Waters that Go Softly*? He goes to the roots of things, and is grand on the Three Degrees of Humility, which he explains very clearly.

“ Before you die you will see the importance and value of your present trial. God will settle all in His

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own time and way. I have no doubt but that you are doing God's will. So don't worry and don't fret. . . .

"I think the best subject of Particular Examen I have had for a very long time is registering acts of pure love of God varied with acts of contrition. Do they not contain everything? Try!"

The last five years of his Diary (1916-1921) show his mind and heart much occupied with the Irish struggle. The first news of the Rising came to him on Easter Monday evening as he was staying at the Mission House, Enniscorthy, where he was having a change and rest after an almost continuous sickness of six months. Hardly had the news arrived when Enniscorthy itself became the theatre of a miniature war. On Wednesday the Volunteers were fighting in the town, and were using the gardens of the Mission House and the Mercy Convent to fire upon the police barracks; but the fighting was not very serious. When on Saturday the English troops arrived in force with artillery, a truce was arranged. Father Cullen was horrified at the news received the following Thursday of the executions which had just begun.

One day in the height of the Black-and-Tan War he was met by a friend who took a gloomy view of the nation's prospect. "The only thing," said Father Cullen, "wrong about Ireland is the excessive amount of drinking going on." Not even the savage dragooning of the people seemed to him so deeply injurious to their true interests as their own sinful drunkenness—an unusual perspective in which to view the Irish situation, but one which shows the depth of feeling which inspired his Temperance campaign. The events convulsing Ireland moved him deeply and impelled him to earnest prayer; but, as they were outside the sphere

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of his power, he never let them divert him from the great works in which he was engaged for his country's ultimate good. His Pioneer and sodality work, lectures, retreats, visits to sick and sorrowing and dying claimed his energy just as before. No noise of bombs or bullets distracted him from the care of his own little plot in the Lord's Vineyard.

His last year differs little, as regards the story of its days, from the years of his strength. He notes the progress of the Pantomime in the Hall; the arrangements for weekly lectures and entertainments; the finding of ammunition, revolver, and rifle in the Club rooms, and his having them thrown into the canal; the giving of his lectures to the Nurses' Sodality; the writing of his sermons; the meetings of the Pioneer Council; the visiting of the Union, hospitals, and houses of sick friends and penitents; the giving of the Yearly Pledges; the preaching at 12 o'clock Mass; the interviews with architects, etc., about the building of the Hall.

While giving a retreat—it was to be his last—at the Loreto Convent, Gorey, he devoted any free time he had to what he entitled “A History of the Total Abstinence Movement.” Page after page was filled with descriptions of the state of drunkenness in Ireland before the Father Mathew movement, and the MS. ends abruptly before he had even touched the subject he had set out to treat. Though he was undertaking a work which would necessarily be a long one, he seems to have lost his old power of coming quickly to the point. He could still write easily, but alas, only garrulously.

The following characteristic letter was written (4th September, 1921) to a friend just after this retreat :—

“ Your last kind and welcome note has accompanied

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me in my wanderings, and at last I have got a breathing moment to acknowledge what pleasure it gave me. It was an echo of the past, now so long ago! I have finished giving a retreat here, and am taking a few days' rest with the P.P., a very old and valued friend. More than fifty years ago I gave my first retreat here in this convent to the boarders, and I ask myself, 'Is this retreat my last?' I do not know; but a few days more and I shall have reached my 80th year! Oh! that they had all been spent perfectly for God! But alas! alas! Everywhere in them there are endless traces of imperfection and sad shortcomings, failures to follow inspirations and to work as I should have worked for our good Master, Who all the time was waiting for me to reward me more fully had I more faithfully listened to Him. It is well that, at even the eleventh hour, He gives me His own infinite perfection wherewith to make some tardy compensation for what might have been. The prayer of holy souls here, in Purgatory, and in Heaven will help me not to put further obstacles to Divine Grace.

"How selfish I am to let my old fountain-pen express thoughts that can only interest my own imperfect self! How are you? Well, I trust, and drawing closer to the Sacred Heart of our beloved Master every day. Do all you can to make the children self-sacrificing, holy, and competent to take a full and useful share in home or convent life. I fear crowded programmes leave too little time for the formation of true womanly character such as is so sadly needed in these days of female undress and cigarettes.

"I love the 15th chapter of the 1st Book of the Imitation, also the 23rd chapter of the 3rd Book. Do you? How is Mother ——? Remember me ever so warmly to her and keep on praying for me to the Sacred Heart."

CHAPTER XIV.

LAST DAYS.

ON THE 29th October in the Diary, we read : " At Confessions all day and at night, D.G." The next day has : " In bed, D.G."; and this is repeated daily till 19th November, when the last entry is : " Came to Linden in taxi with Dr. McCullagh and my niece. Put in little room."

Exhausted, hardly able to read, he had his faculties keenly alive to the end. His death-bed was the natural corollary of his life. As the nun who had charge of him said : " His ruling passion was strong in death." Instinctively, continuously he kept praying, hardly minding those present in the room except when they addressed him. But, though he was half-living in the next world, he was quite alive to this. As soon as he was settled in his bed he questioned one of the nuns, whose family he had known, as to her brothers and sisters, whom he remembered perfectly and whose careers he had followed. When letters arrived for him he got the nurse to put his spectacles on him, and to hold each letter before his eyes. Then, lying on his side, he read it and dictated his answers. The eve of his death-day being a Sunday, the chief officials of the Pioneers were free to come to see him. He questioned them keenly about the work and its details.

God called on him for a last sacrifice, one which must have been a most painful one. His heart being

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very weak, the physicians ordered stimulants. At first they were given him in a concealed form and in very minute quantities. After a little, however, he said: "Oh, I know what is in that. Does the doctor order it?" Hearing that it was prescribed, he said: "I know it is not a bit of good, but I will take it because God wills it." Thus he bowed, as he ever did, to Obedience, the highest law.

To one of his visitors who attempted to cheer him up by saying he looked brighter than on the preceding day, he said: "God's Holy Will be done. I am in His hands." Occasionally, when extraordinary remedies were applied, he would say: "Can't you let me slip off? But—do what you are told. God's Holy Will be done." A friend said to him: "Father Cullen, you have done a good work in your day." He answered: "Well, I think I can honestly say I have tried to do my best." On the morning of the 6th December when the newspaper arrived he was told that the Peace Treaty had been signed during the night. "Thank God," he replied, "I have lived to see Ireland free." A few hours afterwards he said to the nun attending on him: "I am going into port," and he breathed his last peacefully about 12 o'clock.

Messages of sympathy and regret were received at the Presbytery, Gardiner Street, from his Eminence Cardinal Logue; his Grace the Most Rev. Dr. Byrne, Archbishop of Dublin; his Grace the Most Rev. Dr. Harty, Archbishop of Cashel; the Most Rev. Dr. Brownrigg, Bishop of Ossory; the Most Rev. Dr. Foley, Bishop of Kildare and Leighlin; Father Rossiter, House of Missions, Enniscorthy, etc.

His Grace the Archbishop of Dublin presided at the Solemn Office and High Mass in the Church of St.

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Francis Xavier, which was thronged in every part. Close on two hundred ecclesiastical dignitaries and priests were present, including the Most Rev. Dr. Codd, Bishop of Ferns, Father Cullen's native diocese. The funeral procession was one of the largest ever seen at St. Francis Xavier's. Some 50 priests and close on 1,000 Pioneers followed it on foot to Glasnevin. For a considerable portion of the way the streets were lined with spectators, and all traffic was suspended. After the recitation of the prayers at the mortuary chapel, the remains were borne to the burial enclosure of the Jesuit Fathers, to the accompaniment of the solemn chant of the *Miserere* by the priests, while the Rosary was being softly recited by the women of the Dublin Pioneer Branches who lined the approach to the grave. The last prayers were sung by the Jesuit scholastics of Milltown Park.

A vast assemblage of mourners silently but eagerly pressed around the grave to have a last look at the coffin containing the remains of him who had been for many of them a life-long friend and fatherly adviser.

Eloquent of the power he wielded even in death was the vastness of the gathering about his grave; still more eloquent was their spirit—the spirit that had been his and that he had taught them—ever to prove love by sacrifice and prayer.

PART II.

INTERIOR LIFE.

CHAPTER I

SOURCES OF STRENGTH.

(1) *Union with God and Love of God.*

UNCEASING and intense work for God is the summing-up of Father Cullen's life. The fruits of it were immense, and are found flourishing in almost every corner of Ireland—not to speak of South Africa and other lands. The groups in which he organised people for a more zealous service of God, his sodalities, branches of the Apostleship of Prayer, centres of Temperance work, his altar-societies, etc., are many hundreds in number; the souls whom his fiery zeal directly influenced are many thousands; those, to whom by his works he indirectly brought treasures of grace, are hundreds of thousands.

Yet this stupendous work for God's service owed little to his natural endowments. These were great, but not so great as to command any extraordinary influence. His physical and mental energy was very intense and constant, but it was often lessened by ill-health. He had a great facility for writing, but his written words are not remarkable for any gifts of style. He was fluent of speech, but had none of the higher

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qualities of the orator. He was not very erudite, nor acute, nor alert in controversy. He had no extraordinary charm of manner—indeed, a certain sarcastic vein and an over-frankness made those, who did not know him well, uneasy in his presence.

In his interior life alone can we find the secret of his energy and success. For his life was a life for God. God's interests were his great passion, God's grace his great strength. His union with God was most intimate, personal, and unceasing. "I personally unite all my actions with Thee, my Saviour, so that walking, sitting, kneeling, praying, singing, keeping silence, talking, I shall be united with Thee, the golden bond of Thy love keeping my poor heart beating with Thee." And he resolves: "When hearing Confessions, I will unite my action with that of Jesus listening to Magdalen; when washing, with Jesus being baptised in the Jordan; when walking, with Jesus journeying; when writing, with Jesus writing in the sand; speaking ever with Jesus' words; thinking with His thoughts." "All my desires are gathered up into one, to be one with the Sacred Heart, to desire what It desires, to ask what It asks, to deplore what It deplores." "I will never rise from my knees without first establishing a direct union with God so as to bring away the sense of it."

This copying of Christ as though Christ were before his eyes is the subject of innumerable resolutions, from the wording of which we see that it had become an instinctive habit. "I thank Thee, O Christ, for the feeling I have of close union with Thee, and of getting into Thy presence at once after prayer." "When lighting my gas I say 'Ignem veni mittere in terram'." "When I enter a house or room, I try to imagine myself entering the Sacred Heart; all my

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sufferings I unite with Thy sufferings, O my Jesus, in the Garden of Gethsemane. Restore to me this spirit of recollection which has partly vanished, O my Saviour." "When taking Holy water, I will in spirit sprinkle myself with the blood of Jesus." "Let the striking of the clock, the ringing of the bell, the whistling of the wind remind me of Thee, O God." "I must keep myself always in God's presence, basking in it as in the sunlight, breathing it as the air, drinking it as water, revelling in it as my last end begun on earth and ending in Heaven." "When called from my room, I am going to speak to Jesus; when going back, Jesus is waiting for me there."

He is doubtless describing a state of mind, which in his own case he had succeeded in rendering habitual, when in one of his instructions to nuns he says: "One may live in an entirely spiritual world though in the same atmosphere as another who leads a merely natural life, *e.g.*, I may think of the Sacred Heart when I look at my watch. Its ticks will remind me of the throbbings of my Master's Heart; this thought will remind me of His presence. The ink with which I write may remind me of His Precious Blood; the pen, of the lance which pierced His side."

Many of the above thoughts appear fanciful, some even extravagant, but then, loving lips speak a language of their own. Least of all should readers of modern fiction smile at such extravagances of fancy, seeing that they delight in the still more fantastic babbling of heroes and heroines telling of a love often unworthy and very often shallow.

When we think of the external character of his life, its frantic rush, its importunate distractions, we cannot but wonder at this steady continuous fixing of his will and heart on things unseen. Of course, the restless-

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ness and distractions of his life were a constant source of anxiety : " My hurry and bustle and the daily turmoil of my works, my restlessness like that of these waves [he was at Tramore] will be my ruin if I take not heed." " The noise and frenzy of my heart keep me from listening to God's whisper, and yet God's whisper *must* be listened to. Not to hear it is to be lost." Needless to say, he directs, for years together, his Particular Examen to this perpetual keeping in God's presence; and, when he has taken, for variety and freshness sake, some other subject, he comes back to this one again and again.

The spirit of recollection consists not merely in the multiplying of thoughts of God or of the things of God, but also in the cultivation of a constant feeling of God's presence—a feeling half-conscious or as fully conscious as is compatible with the doing of God's work. This was his conception of union with God, and he certainly to a great extent succeeded in attaining it.

" Thou shalt love the Lord thy God with all thy heart and all thy soul " is God's chief commandment. This love and service of God is the very reason of man's existence. The giving of it is obligatory on all men; and the measure of its giving is the measure of all true human perfection. Since God through His Incarnation has made known to us many of the mysteries of His nature, and has given us many wonderful manifestations of His love, our religion consists not merely in rendering Him the homage of our minds by believing His mysteries, but the homage of our wills and hearts by loving and serving Him in the various manifestations which He has made to us of Himself. Though all these manifestations appeal to the love of all faithful Christians, various ones among them make

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a special appeal to various souls. Thus it is that some Christian souls are said to have a special devotion to the Blessed Trinity, others to the Blessed Sacrament, others to the Passion of Our Lord, and so on.

In the case of Father Cullen, it may be said that his special devotion (in the above sense) was, during the earlier part of his life, devotion to the Blessed Sacrament; and, in his later years, devotion to the Sacred Heart of Our Lord.

We have already seen that from his earliest days his thoughts and his heart centred on Our Lord in the Blessed Sacrament; that the love of it was a strikingly constant theme of his sermons at Wexford; and that, when there was question of founding a body of missionaries, he suggested to Dr. Furlong their title, "Missionaries of the Blessed Sacrament." It was doubtless because of his well-known love for Our Lord in the Tabernacle that Dr. Furlong asked him to publish a special appeal to the people of Wexford for funds wherewith to complete the Convent of the Perpetual Adoration in that city. Great success crowned the appeal, into which he put his whole heart, "for Jesus Christ Himself, the gentle, silent Victim of love in the Tabernacle, for whom we would fain build a home in our midst; where, exposed day and night on His altar-throne, He may receive increasing adoration, and in return bless us and bless the world. Surely, when Jesus in the Tabernacle becomes a beggar for a portion of the wealth He Himself has freely given to you, you cannot refuse Him."

His habit of constantly running into the Chapel to say a short word to Jesus* was always noted by his

*A favourite prayer of his for these little visits was as follows: "Sweetest Jesus, hidden God of Israel, dwelling for me in this silent, lonely Tabernacle, take me into the deepest

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friends in his College-days, his days at Enniscorthy, and afterwards all his life long. Even when rushing through the streets on pressing work, he rarely passed a church without going in for a moment—indeed, some of his friends spread the rumour that he must have made some vow or promise never to pass a church without going in. On one occasion (in 1875), when he and his brother were visiting St. Canice's Protestant Cathedral in Kilkenny, he—having made sure that no one was looking at him—knelt down to say a prayer. To his brother, who was scandalised at this, he answered: "I cannot help feeling that this place is holy yet, for Christ once lived here." While staying at Tenby (in 1909) he felt deeply pained when in his frequent visits to the church he found hardly anyone there: "O sweetest Jesus in the Tabernacle, how lonely art Thou in the little church here, scarcely one—if one!—visiting Thee all day long in the Sacrament of Thy Love. Let me make some little reparation to Thee, and get grace for these poor people."

A favourite story of his was one related to him by Father Thos. Kelly, S.J., and illustrating the true Catholic spirit of love for Christ in the Blessed Sacrament. Once Father Kelly, while giving a mission at Baldoyle, went into the church late just before it was closed for the night. There was an old woman kneeling up near the altar. All the people had left, and the sacristan down near the door was shaking his keys. She rose up, and, thinking no one heard her, said in a loud voice: "They are all gone. I must go, too,

recesses of Thy Sacred Heart. Bury in that Heart of consuming love my poor heart and set it aflame, so that I may live for Thee alone, work and suffer for Thee alone, and at last die for Thee alone, my Lord and my God! So may I pass into the happiness which Thou hast prepared for me, Thy poor sinful child. Amen. Amen. Amen."

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now. Good night, Avourneen! Good night! I will come again to see you in the mornin'."

His love and reverence for the Holy Eucharist were so extraordinary that, when asked for some recollections of him, several people who knew him mentioned, as the thing which had most struck them, a kind of transfiguration which came upon his face when he was holding the ciborium or monstrance.

A little article which he wrote in the *Messenger* on the spirit in which we should visit Christ in the Blessed Sacrament seems worth quoting. Simple of thought, yet full of true and tender feeling, it exemplifies well Father Cullen's spiritual mind:—

"One who visits a sick person is gentle in manner, is careful not to disturb by noise or restlessness him whom he visits. Are we as gentle in the church as we should be in a sick room? The Captive of Love deserves at least as much consideration as those whom sickness makes prisoners in their room.

"He who visits the sick thinks more of him whom he visits than of himself. The fuller we are of the thought of Jesus, the more forgetful of ourselves on entering His presence, the more will our visits be fraught with blessings for us.

"He who visits the sick does not expect to hear many words. It is for him to say kind words and relieve the other's solitude. Our Lord is, in a true sense, still like a 'lamb before His shearers,' 'opening not His mouth.' He has made Himself a silent prisoner, and has put Himself in the position to receive acts of kindness from His children. We must not look for many words from Him now; it is for us to speak now, His day will come later.

"He who visits the sick speaks of what interests his sick friend, not of what pleases or troubles himself. He speaks not of his own joys. To do so were

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to make his afflicted friend feel affliction the more keenly by contrast. Nor does he descant on his own sorrows; one stricken with great trouble should not be asked for sympathy with others' trouble, trifling perhaps in comparison. If, in visiting Jesus, we were fuller of His interests, joys and griefs (which are great), than of our own interests, joys and griefs (which are small), we should find Him fuller of sympathy for us. 'To do as we would be done by' applies even in our dealings with God.

"If we want a model for our visit we have it in the prayer of the Penitent Thief. How does he begin? With self-humiliation: 'We indeed justly suffer.' And how does he go on? 'But this man hath done no evil'—a good word for the Lord! Can an act of humble contrition have a better sequel than one of thanksgiving? Not till he has made his confession and his defence of Jesus, does he make his petition: 'Lord, remember me.' Petitions thus prefaced will prevail. Lastly, let us remember the *prie-dieu* whence this prayer was made. It was a cross!"

In the year 1885 Father Cullen began the practice of the Holy Hour, that is, the spending of an hour in prayer on Thursday night during which he, according to the request of Our Lord to St. Margaret Mary, "would unite Himself to the Agony of Christ in the Garden of Olives, appease God's anger, and win graces for sinners." This practice was observed by Father Cullen for some time, but the pressure of his work made it impossible for him to keep it up. From 1894 on, we find that he had transferred it to Sundays, and made it before the Blessed Sacrament. In this he apparently thought he was benefiting by the 1875 Rescript in which Pope Leo XIII granted to members of the Apostleship of Prayer many indulgences for

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the passing of an hour in prayer in any church or chapel—a rescript which applied only to those who would make this exercise in common. Father Cullen kept up this practice during all his life. Often, however, he had great difficulty in finding the time: “The Holy Hour is solicited by Jesus, to share in His Gethsemane. I find it hard to get the time (even for Jesus! when He calls). This hour is laden with blessings, spiritual and temporal. It gives such facilities that time is never lost by it.” “The Holy Hour! Shall Jesus reproach me with cause as He reproached Peter in Gethsemane, ‘Couldst thou not watch one hour with Me?’ One hour each week! Yea, Lord, Thou knowest I love Thee! I will henceforth do this. Father — did it, Father — does it, why not I?”

A resolution which we find constantly recorded and insisted on, though the rush of his life made it hard to keep, is that of making a “Spiritual Communion,” that is, “a desire of receiving his Saviour into his heart.”

But it was his love of the Sacred Heart which was the most striking element in his life, especially in the years after he had entered the Society. Not that he was not a fervent lover of the Sacred Heart before; entries such as this of the year 1874 are frequent: “O sweet, adorable Heart of My Saviour, my only desire is to love Thee. O sweet Jesus, take this icy heart of mine from out of my bosom, and fill it with Thy burning love. Give me the heart of a true priest of Thine that I may convert the whole world to Thee and to Thy love!” It was his love of the Sacred Heart which urged him to take up the work of the Apostleship of Prayer, and by means of it to spread the Devotion rapidly from one end of Ireland to the

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other. We see it burning on almost every page of his Diary, especially from 1880 on: "Was it not," he writes in 1908, "O sweetest Jesus, Thy greatest grace in bringing me into Thy Society, the giving me of this love for Thy Sacred Heart and this knowledge of it? I remember saying I thought this to my novice-master at Arlon, Père Leclercq." In a moment of dejection he writes: "Alas! I feel I am getting no better. At the same time I feel, thank God, that I am growing fonder of the Sacred Heart." And another time: "I feel my heart all aglow with love of the Sacred Heart after a conversation I had with Father — about the Twelfth Promise." In particular, he constantly takes the Promises made to St. Margaret Mary, meditating on them, and employing them as the subject of the Second Form of Prayer.

The following few words on the image of the Sacred Heart—that image which he placed over the hearts of his quarter of a million Pioneers—will serve as a specimen of his countless variants on this favourite theme. They were spoken at a retreat given to the Ladies of St. Vincent de Paul in Cork:—

"Our Lord showed to Blessed Margaret Mary His Heart all in flames, surmounted by a cross, wreathed with a crown of thorns, and deep-pierced with the lance-wound. The cross first meets your gaze. It, the supreme proof of His love, quickened His steps and made His Heart pulse faster all the days of His life till He embraced it for us on Calvary. The cross is our portion, too. In our young days or our old age, sooner or later, we shall meet it; we must prepare ourselves to meet it patiently and willingly. Some of you will say: 'If I had another kind of cross I would willingly bear it, but there is such a sharpness in the one I have!' In that very sharpness is the value

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of your cross; so take it up bravely, and Christ will strengthen you beneath it, and reward you for your courage and love.

“And, then, there is the crown of thorns around the Sacred Heart. How often we, too, must bear the pricking pains of thorns, sometimes from the faults of others, oftener from our own. How many of us grieve over and compassionate the sufferings of Our Redeemer, yet are daily weaving crowns of thorns for His Sacred Heart by sins of vanity and self-indulgence! Do you, Children of Mary and of the Sacred Heart, by your humility and your charity take away those cruel thorns from Christ’s Heart, and pour into the wounds they have left the healing balsam of your loving piety.

“Look, too, at the flames arising from His Heart, the flames of love for you and for the whole world. Oh, ask your dear Saviour to send one little spark from those flames so that it may change your icy hearts to hearts of fire.

“Look, too, at that deep, blessed lance-wound. Thank Christ a thousand times for that refuge open to all, closed to none. When sorrow darkens your souls; when friends on whom you have counted have proved false; when, heart-sore beneath a weight of sorrow known only to Christ and yourselves, you pour forth your tears, go to the Sacred Heart open to receive you. That Heart, open for ever, tells you of His never-ending love. You will find Him the same friend you once knew and trusted, but have, alas! perhaps deserted and doubted. And when you will be parting from all earthly friends and passing away from this world, fix your trusting eyes on that Heart which loved you on earth and is waiting to forgive and welcome and comfort you in Heaven.”

(2) *Prayer.*

Father Cullen’s success in keeping his soul united

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with God was, of course, largely due to the intensity with which he sought for this communion during his hours of formal prayer. For him prayer was the primary duty of the day, the duty on which the whole value of the day's work depended. "My meed of prayer must be full, it must flow over all my duties, all my day." "My work must be soaked in prayer." "I must say a hundred words to God for every one I say to a sinner—if I am to do that sinner any good."

Even resolutions formed in prayer are of less importance than direct heart-to-heart speech with God: "In my meditations I attach too much importance to making practical resolutions regarding my own sanctification, while omitting the far more important duties of praising, thanking, adoring God, and of making acts of sorrow for all my sins."

Such acts of prayer, "coaling-places" for his soul, as he constantly calls them, he fixed as obligatory on himself at frequent intervals through the day, so that—not to speak of ejaculatory prayers springing from the abundance of his heart or suggested by circumstances—few hours, indeed, can have passed without one or more of these formal self-imposed prayers being offered to God. There was what he called the "clock-prayer," said at the striking of each hour. It was a custom taught him by his nurse and faithfully practised by him from childhood till death. There were what he calls his "ingress" and "egress" prayers, the practice of which he is constantly referring to, and evidently kept up all through his life. He imposes them on himself in a detailed and formal manner in the following passage: "When entering my room, intending to stay in it for a considerable time, I will say, before the Crucifix with

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head uncovered, the *Veni Sancte Spiritus* and *Ave Maria*, that in all things I may do God's will. Afterwards, in beginning study or any work, it will be sufficient to say '*Propter Te Domine*'—unless it be some very exceptional undertaking. Always, when entering my room, I will take Holy Water and apply the Blood of Jesus to the washing-away of my sins, and I will bless myself to gain the hundred days' indulgence. Leaving my room, I will do the same, hoping for the protection of Heaven and my Holy Angel. When I leave my room for a considerable time, I will say (as above) the *Veni Sancte Spiritus* and one Hail Mary."

He told a friend that it was an invariable custom of his, when leaving the house, to kneel down—in the Chapel if possible—and make an act of contrition and an act of charity, so that in case of any fatal accident almost his last act might be a preparation to see God. A tram-accident, in which he was knocked down and nearly killed, vividly brought home to him how well-advised had been this custom of his, and how faithful he should be to it in the future.

Then again, all through the fifty years over which his Diary extends, he had the fixed habit of having some ejaculatory prayer to be repeated several times a day. He would keep at the same one for weeks and sometimes for months together, till he had made its repetition an instinctive habit; then he would take another, hammering it home into his memory and heart in the same way—all this, of course, in addition to the burden which his Particular Examen laid upon him. At one time it would be: "*Jesus, Mary and Joseph, I give you my heart and soul*"; at others, "*Ego sum. Noli Timere,*" "*Ite ad Joseph,*" "*O Jesu, flagrans amore mei, inflamma cor nostrum*"

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amore Tui," "O Jesus, be merciful to me, a sinner," etc.

A pleasing trait in his character was his constant—in fact, never-failing—recollection of anniversaries, not merely those of the events of his own life, his ordination, vows, etc., but those of the births, marriages, deaths of his parents, brothers, relatives and friends. He notes these faithfully as they recur, and never notes them without a prayer. Indeed, all the memories of past events, his hopes and fears and difficulties, the tidings, good or bad, which he receives, are all, when he notes them in his Diary, reviewed in their relation to God's interests, and invariably are followed by a short scribbled prayer. At the opening of every year's Diary, he writes little consecrations, of which the following, taken at random, may stand as an example: "O my good God, my Creator, Redeemer, lover of all Thy creation, and therefore of my soul, I love Thee and consecrate myself absolutely and irrevocably to Thee, with all that I am and have, for every moment of my life and for eternity. O Blessed Trinity, Father, Son and Holy Ghost, bless and accept this offering. O Jesus, Who didst shed every drop of Thy blood for me; O Mary, my dearest Mother; and St. Joseph, take me into your hearts during this coming year, and enable me to become all you desire me to become, all that God in creating me planned that I should become—no more, no less. And if I am to work for Thee, my God, help me to speak, think and act exactly as Thou dost wish; and if during this year I am to die, Oh! bring me home to Thee, my good God!" At the end of each year there is a similarly spontaneous prayer of thanksgiving, for instance: "O my Divine Jesus, whose Sacred Heart is overflowing with love! I come to thank Thee, Thy Blessed Mother and St.

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Joseph, my Holy Angels, St. James, St. Aloysius, and my holy father Ignatius, for all the graces bestowed on me and mine and on the whole world of souls during the past year. Oh! that I had ten million tongues to praise and thank Thee! But how shall I make reparation for all the sins and imperfections I have committed against Thee since this time last year? They were crowded into every hour, they swarmed about me; they pierced Thy Sacred Heart and covered Thee with shame, and filled Thee with sorrow. I can do nothing of myself to repair all this, nor of myself can I make any resolution to do better during the coming year. This year, sweetest Heart of Jesus, Thou hast not cut me off, but spared me as the barren fig-tree, giving me another spell wherein to do penance. I will avail myself of it and try to do better, knowing that I shall be judged in proportion to Thy graces given me. Bless me, Jesus, Mary and Joseph; bless me, O most Holy Trinity, for the coming year and for eternity."

Deeper down in his soul than even the many troubles which his work and trials caused, was his ever-sensitive anxiety lest the pressure of his work—even his apostolic work—should loosen to any extent the intimate union of his heart with God. He is always planning devices by which the absorbing force of certain occupations may be weakened; and, when he finds any period of time liable to pass without direct thought of God, he regards it as a weak part in his line of defence, and plants in it several obligatory prayers. For this purpose, among others, he had developed a system of mnemonics, constant traces of which are to be found all through his Diary. He resolves, for instance, during certain duties "to remember A.G.S.A.", these letters being the initials of "Adoration," "Grati-

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tude," "Sorrow," "Amendment," the making of which acts he found facilitated by the mnemonic. This method of stimulating the memory was used by him constantly as a help to prayer. For instance, there are repeated references to "F.A.S.O.P." (Faith, Adoration, Sorrow, Oblation, Petition), a mnemonic which, from the earliest days of his priesthood till his declining years, he used in his thanksgiving after Mass. As a rope serves a man struggling through big waves to the shore, this system of mnemonics enabled him, whenever buffeted by distractions, to recover control of his mind, and direct it fixedly on Our Lord. This "F.A.S.O.P." he taught to the Children of Mary in the Shannon Parish as early as 1872—evidently with effect, for one of these girls, now an old woman, declares that she has used it all her life long.

(3) *Mass.*

Of course, the greatest and most important of all his day's spiritual works was Holy Mass. To it, even in childhood, he had a great devotion. His mother had brought him and her other children to Mass every day, and he never neglected this practice of daily Mass during his early boyhood or afterwards when on vacation from college or seminary. In his priest-life the thought of his Mass was continually before his mind, urging him to make his whole day a preparation for its worthy celebration. To think of his Mass next morning was an unfailing consolation in days of trial. "Enable me to say Mass to the last day of my life. When I can no longer say it, O sweet Jesus, let me die and have Thee in Heaven!" In his Diary-records of the periods of sickness, which towards the end of his life kept him confined to his room or bed, he never

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lets a day pass without an entry such as : “ Was able to say Mass. Deo Gratias ! ” or : “ Could not say Mass. Alas ! Alas ! ”

(4) *Divine Office.*

After the Mass, the recitation of the Divine Office is the most important duty of a priest. The priest should constantly remind himself, as Father Cullen writes so often, that : “ When saying my Office I am a representative of God, ordained by Him and chosen by Him to pray, not as a private individual only, but as a public official of God ” ; or again : “ The Divine Office is worthy of my most intense efforts to say it well, not merely because of the intrinsic holiness of its Psalms (inspired), prayers, Lives of Saints, but because it is imposed on me—though in every way unworthy—as on a delegate of God, one who is employed by God to speak on behalf of the Church. How holy should I therefore be, and recollected, when reciting it ! And what good I should try to do others by means of it ! ” Yet, perhaps there is none of his duties, about the performance of which a priest is likely to feel greater reason for accusing himself, than the reading of his Breviary. Though a direct attention to the meaning of each word is not obligatory, or even possible—a general prayerful attention being all that is required—he cannot help feeling that his attention and devotion are hopelessly out of harmony with the sublimity and ardour of the Psalms and of many other parts of the Office. Then, again, the frequent breaches in the thought-sequence of the Psalms, the broken-up character of the other extracts from Scripture, and the disjointed Antiphons, all tend to leave on the reader’s mind a feeling of hurry and negligence. We constantly find traces in Father Cullen’s Diary

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of anxiety on this score. In his early Enniscorthy years he used to say the Office either on his knees, or sitting upright without leaning his back against the bench or chair. Afterwards he found that the strain of this interfered with his attention. He is always, however, accusing himself of distractions in his Office, and praying for assistance to say it better. For this assistance he often appeals to the suffering souls in Purgatory, especially the souls of priests detained there to expiate their negligence: "How many of them would have been in Heaven long ago were it not for their careless recitation of it! How fruitful would have been their ministry, how many souls converted or sanctified or bettered! How much greater glory given to Thee, my God, and joy to all in Heaven!"

(5) *Meditation.*

A habit very exceptional and, as far as we know, quite peculiar to Father Cullen, was that, during his morning meditation, he used to write down the thoughts and feelings which occupied him. He began to do this while in the Mission House of Enniscorthy, continued the practice all his life, and kept all the little books in which these "lights" are recorded day by day. On this account we know more of the details of his method of meditation than of any other part of his spiritual activity.

A morning meditation was one of the obligatory duties of the Missionaries of the Blessed Sacrament. From the beginning Father Cullen made earnest efforts to acquire the Ignatian method of meditation, studying for this purpose the Spiritual Exercises and the Annotations of Father Roothaan. To this method in its smallest details he rigidly adhered all his life. The spirit in which he faced his meditation each morning

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is described by himself: "I must work on my meditation as a labourer attacks the earth with pick-axe and shovel, bringing, so to speak, the sweat to stand on my brow. I must cut through the rock to let in Thy light, O God; I must hollow out the earth to find the springs of grace." "I must dig, delve, use pick and crow-bar in my meditation, turn the truth up and down, view it in every light, never give up till I have got the result I aim at." "Each meditation is a rock in the desert: I must strike its hard, dry, dark surface until the waters begin to flow." "Meditation is my most important spiritual duty; not a consoling meditation abounding in lights, but a meditation in which memory, understanding and will are used like three hoppers in a mill to grind into eatable form for the soul the wheat of divine truths. I am not active enough in making it; I feel it difficult to bring in all the 'additions'; one seems to jostle another. Would it be well to satisfy myself with only one of the questions (Who? What? etc.)? I cannot do all. Must I give up all? No! thou Devil!" "My meditation is like a wine-bottle, labelled with a good label but how empty! God wills that I should fill it."

All the "Additions," etc., of St. Ignatius are important: "My meditation is a casket containing a precious jewel, but this casket has a secret drawer, and the lid is closed and locked. The 'Additions' are the key. Do I use it?" In particular, the Additions with reference to the preparation for meditation are to be attended to: "The most important thing about meditation is what goes before it and what comes after it." His careful planning of the subject the night before, his dwelling on it while going to sleep, his recalling of it on awakening are duties about which he was always anxious, as he found them essential to the success of

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his meditation, and at the same time most difficult to carry out perfectly. He is, hence, perpetually examining them and making resolutions about them: "The reason I cannot meditate with more profit is that my actual meditation is generally out of harmony with my surroundings of thought. A mind full of distractions cannot draw fruit from its meditation. Remote preparation is what I most need." "My preparation for meditation is wretchedly made. To make my meditation well requires most careful study of it the night before. On this depends its fruit. How little naturally, therefore, is the fruit of mine." "I thank Thee, O God, for the light Thou hast given me of seeing that, each night before night-prayers, I must build a wall to shut out the past day, and make all the time intervening between them and breakfast the next morning a time exclusively belonging to God, the exclusive property of God. During it I must keep away all distractions about business, all thoughts about my employments. I must make a strong resolution each night on this point, and keep on doing so until I have made it a habit." He, therefore, over and over again, details the five preliminaries which are to count as part of his meditation, and the neglect of which he is to consider as the making of a bad one; the careful, attentive reading of the points the night before, and the planning of the fruit he is to draw from them; the going to sleep while thinking of these points; the recalling of them immediately on awaking; the thinking of them while washing; the solemn placing of himself in God's presence for a few moments before beginning the meditation. As regards his bodily position, he more than once resolved that, during the portion to be made on his knees, he would not lean against the *prie-dieu*, and, during the portion to be made sitting up, he would not lean back. He tried this practice

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many times but always gave it up, finding the strain to act as a distraction.

He constantly emphasises for himself the great importance of making the Preludes,* and especially the second Prelude, with great care: "How often I make it badly, and yet God has given me a great facility for making it!" "I thank God for having taught me to summon up the scenes, persons, etc., on whom I meditate, and to enter into their interior views, thoughts and desires."

The chief function of his meditation was to be the spiritualising and perfecting of each day's work; the

*The following prayers were those he used to say before every meditation, and used to suggest to all who made his retreats.

Act of Faith.

O my Divine Lord and Master, I firmly believe that Thou art here present for love of me in the Most Holy Eucharist, that Thou art thinking of me, that Thou art looking on me, above all that Thou art loving me.

An Act of Adoration.

I adore Thee, my Divine Saviour, with all the powers of my soul. I unite my adoration with the adoration of the angels and saints in Heaven, with all the holy souls on earth, and with the angels gathered here around Thy Tabernacle.

An Act of Sorrow.

I am sorry, O my Jesus, that I have ever offended Thee. I mourn especially those faults which most displease Thy Heart, and more especially since I entered Religion. I am firmly resolved never more to offend Thee.

An Act of Oblation.

I offer myself to Thee, O Divine Jesus, and consecrate my whole being irrevocably to Thy love and sacrifice; my soul with all its faculties; my body with all its senses; all are Thine. One gift alone I ask for in return: give me Thyself, O Jesus, give me Thy light and Thy love, that in all things I may know and do Thy Holy Will. Too late have I known Thee, too late have I loved Thee, O Lord.

Holy Mary, Mother of God, my sweet Mother, Refuge of Sinners, Mother of Good Counsel, pray for me, thy child, that I may more and more resemble thy Divine Son, Jesus. O St. Joseph, St. Patrick, and St. Ignatius, pray for me. All ye angels and saints of God, make intercession for me, that I may derive light and fruit from this meditation.

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resolutions made in it were to be the channels by which that spiritual influence was to be cast forward over the day's actions. Evidently, therefore, especial care was to be expended in the making of these daily resolutions. When they have been formed, "they are to be placed in spirit on the altar before God's throne; the angels are to be called on to witness them; they are to be written out in the Blood of Christ; and some penance is to be inflicted in case of their violation."

But their making, even in this solemn way, was not enough. It was all-important to establish some means of bringing them into immediate contact with all parts of the day's work which they were to influence. There was the great danger of their being driven from his mind by the rush and bustle of his work. If they were to be so forgotten they might as well not be made at all. They were to be a staff ever ready in hand on which he could lean, and by which, if he fell, he could help himself to rise. Hence, they were not merely to be written out, but were to be kept on his table and re-read at least twice a day. This resolution of his was to apply, not only to the resolutions he had made, but to the matter of the meditation which had led up to them. He consequently had the habit of keeping beside him the little book in which he had recorded his resolutions and "lights" (which he defines as "truths more fully penetrated, illustrations, reflections, motives better realised—*i.e.*, not necessarily or generally new truths, but old ones seen by God's grace in a different aspect or with clearer light"). Not merely were they to be read occasionally during the day, but a "wee meditation" was to be made on them—*i.e.*, the meditation was to be repeated rapidly with its colloquies, and the resolutions were to be then renewed. Moreover, each Sunday he had the habit of reading over the meditation-notes



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of the preceding week, using them as matter for St. Ignatius' Second Method of Prayer.

In these little note-books there are spaces assigned to each week, seven of which contain the daily meditation-notes; the eighth is devoted to the thoughts which during the week's meditation had been found most fruitful, and the resolutions which he had found most efficacious or most difficult to keep perfectly.

(6) *The Stations of the Cross.*

A devotion, which Father Cullen from the very earliest days of his priesthood had added to his obligatory prayers, was that of making daily the Stations of the Cross. "By God's grace," he writes in 1894, "I have fairly well acquired the practice of the Stations of the Cross every day." In retreats to nuns he used to give a special instruction on this devotion, and extemporised prayers for the different Stations. These were taken down by nuns in several convents and have been printed.

(7) *Devotion to the Blessed Virgin.*

Love not merely unites souls but makes them like each other. Two loving souls will tend to have the same thoughts and desires. And so Father Cullen, whose mind was set steadily on Christ's interests, and whose heart was set on wishing and loving what Christ wished and loved, could not but have a tender love for Christ's Mother. This love of Mary, we have seen, took possession of his heart even when he was a small child. The Hail, Holy Queen was one of his favourite prayers even then, and he tells us that from his earliest years he had acquired the habit of saying every day three Hail Marys in honour of the Immaculate Conception—a habit to which he attributed in great measure his

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having been kept from serious sin all his life, and one which he never omitted to recommend to all young boys with whom he came in contact. He records at the end of one of his retreats "an extraordinary increase in a grace which has grown unconsciously and very slowly, the grace of easily turning to my Mother Mary in all my troubles." "I devoutly love her. She fills my whole life. I feel her sweet presence as a golden haze of warmth and love around me." "O Mother, I cast myself and all that I have into thy arms, into thy holy heart. Keep me and mine during life and at death in that holy tabernacle. I don't know what to ask thee for most, or what most to thank thee for, my dearest Mother!" A convert-lady told him one time that she had never cared for the excessive attention and love devoted by born Catholics to the Blessed Virgin. "Gracious!" he said, "if I did not look forward to seeing Mary in Heaven, I would not long for it as I do; I would not feel it to be my home!"

In particular did he turn to Mary in times of trouble. During a long period lasting over years when he was suffering intensely from a domestic trouble, every single day he renews his appeal to Mary: "Am I to be the first thou didst forget?" "I beseech thee not to forget thy child of the Memorare. I find it very hard to bear my cross patiently. Help me to bear it still. I cannot of myself. Help me to bear it, or rather, if it be God's will, take it from me. Have I not worked for thee all my life, my Mother, and wilt thou now reject me! Never!" And again: "O dearest Mother Mary, my own blessed and all-powerful Mother, I place myself kneeling at thy feet. I see thee near to me. Thou didst say to me: 'Ego ero tecum.' I know not how thou intendest to come. All I know is that thou sayest that thou art very near to me, and that

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I do not implore thee in vain, and that I shall not be the first to call on thee and be rejected."

The reference in these words "Ego ero tecum" (which he placed for years at the top of every page of his Diary) is to an experience of his at Lourdes in 1875: "Remember, how twenty-eight years ago, I assisted at thy crowning at Lourdes, and how, when I was desolate and embarrassed, thou didst comfort me by saying to me in my soul interiorly: 'Ego ero tecum'—those words which ever since have been my watchword, giving me confidence ^{and} unfailing." In his lesser troubles of pain or sickness, too, he had recourse to Mary, and, on at least one occasion, seemed to himself to hear her words. He refers to it thus: "O my Divine Jesus, cure my chest and cough. Thy Mother Mary told me (I thought) that 'she would make me stronger than ever'."

This assurance of her help was not the only favour which he considered he received at the hands of the Blessed Virgin of Lourdes. For two years before 1876 he had been suffering very much from his ankle. Though he was able to get about, and in fact continued his missionary activities as usual, he was constantly in very acute pain. He had consulted three doctors, but had not been benefited by their advice. He determined then to go to Lourdes. Before going, he asked the Blessed Virgin to cure him outright—or at least to send him to someone who would cure him. At Lourdes, in spite of his prayers, he felt no relief, but did not give up hope, even when on his return the pain continued as severe as ever. One day, when limping along the road in the outskirts of Enniscorthy, a poor man—a cow-doctor—whom he met, expressed some sympathy with him for his lameness. Feeling sure his prayer was about to be answered, he asked this

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man for a cure. The man gave him some stuff to put on his ankle, and told him to go to bed for a week, at the end of which time he would be cured. Father Cullen took the stuff, used it as he was directed, and went to bed. At the end of a week he rose up perfectly cured. He used to tell the story afterwards, giving it for what it was worth, but declaring that, for his part, he believed firmly that the Blessed Virgin had thus heard his prayer and had cured him.

He had a special attraction for the shrines of Mary—greatest, of course, for her greatest shrines, those of Loreto and Lourdes (on the latter of which he constantly gave a lecture with lantern-slides)—but also for the shrine in Lady's Island, Co. Wexford, which he visited whenever he was in the neighbourhood. On these shrines he wrote articles more than once in the *Messenger*. All his friends knew that he constantly visited the Shrine of Our Lady in the Augustinian Church, Thomas Street—a "little pilgrimage" which he recommended to all his poor friends who could not visit Mary's greater shrines of Loreto and Lourdes.

As for the Rosary taught him by his mother and said by him every day during his school-days, he writes in 1915: "My Rosary-beads are my great hope. Wilfully I do not remember ever during my life missing it. Blessed be thou for this." In another place we find: "O my dearest Mother of my God, I beg of thee to enable me to say my Rosary with real love and affection. Make each Our Father to be as a red rose, each Hail Mary a white rose, and each Gloria Patri a golden rose, piled round thy feet." And, again (October 1st, 1910): "O my sweetest Mother, bless me in this the first day of your own sweet Rosary-month. What blessings it has brought me, my Rosary-beads! It is my companion

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by day and night, on land and sea, in joy and sorrow. I expect every blessing to come to me through it, above all at the hour of my death." And then he recalled how it had saved a poor priest who had gone astray, and whom he had prepared for death. "Poor Father — told me how his mother came to him just as he came out from the chapel after his ordination, and asked him to promise to say every day of his priestly life the Fifteen Decades of the Rosary. She died soon after. He, in a chequered life at home and abroad, kept his promise, never omitting the Rosary even at night in cold latitudes when the deck of his ship was covered with sleet and ice. O my Mother of the Rosary, when shall I meet thee, and give into thy hands my Rosary-beads to be blessed for all eternity?"

(8) *Other Devotions.*

Love is not a material thing or subject to the laws which govern material things. A husband's love for his wife is not lessened, but vastly strengthened, by his love for his child; nor is the love he bears his first-born diminished by his love of the other children—however many—whom God gives him. Nay, experience shows that there is a certain self-centredness in the love which parents have for an only child; the love borne to many children is freer of selfishness and vanity, while none the less tender and strong. So, too, it is with the love of the human heart for God and for His holy Mother and the saints. Those who love God more tenderly love with a greater tenderness those whom He loves; and the love they bear His friends, however numerous, reacts upon their love of God and makes it more fervent and tender. For all His dear ones are manifestations to man of God's love,

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reflections bringing home to man one or other of the wondrous qualities of God's infinite love.

It is well to bear this in mind when we consider the very ardent love which many holy people—and Father Cullen among others—bore to a large number of God's special friends and servants. If his love of Christ was intense, his love for Christ's Mother—though of a completely different order and founded on completely different motives—was also intense; and the same may be said of the love he bore to the many saints for whom he nourished special devotion. These devotions sprang from his love of God, which in turn they reacted on and strengthened. The love of a faithful Christian for the saints has pretty much the same relation to his love of Christ as his imitation of the saints has to his imitation of Christ. It is Christ whom above all he desires to imitate; but he finds in the saints models brought down nearer to his own level, and he therefore sets himself to imitate these easier models so as to be more like the Great Model.

Father Cullen expresses this in one place: "Help me, O God, to divest myself of all unlikeness to Jesus the Son of Man. I must not propose to be holy simply to be made more like any other mere human being. I must aim at being like Jesus. He is like a precious jewel having an infinite number of facets. One cannot copy all, but in the life of some saint one can find a copy of some one facet, and is encouraged to model oneself upon it."

Among the many saints for whom Father Cullen had a special love and in whose intercession he had firmest confidence, the chief were St. Joseph, St. Ignatius, and St. Patrick. To others he prays fervently on the occasions of their feast-days or in special cir-

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cumstances; but these three are constantly in his heart.

For St. Joseph he had always a particular affection, the origin of which he traces to the teaching of his mother. "Holy St. Joseph," he writes in his old age in 1916, "I thank thee for having watched over me during my whole life since I knew thee first in the Carmelite Convent Chapel in New Ross and on Cherry Road, where my poor mother taught me to pray to thee. O Holy St. Joseph, reward her for having taught me to love thee on earth." "How I remember, too, cutting out thy picture from an old book and framing it in the room where my mother lay dying, and how I kept that picture for years; and how the little statue of thee given to me by the poor dying girl in School Street, Wexford, 1865, has always followed me to remind me of thee! I consecrate myself anew to thee, with all that I have or shall be or have, vocation, friends, work, sufferings, etc." And again: "Thou knowest, O holy Joseph, that I have always had recourse to thee in every danger and difficulty and anxiety; I have loved thee and have tried to inspire others with devotion to thee. Help me now to become as holy as thy Foster Child wishes me to be." "Holy Saint Joseph, remember that St. Teresa says she never invoked you in vain, and I never remember doing so either. Help me to write a good little article in the *Messenger* about thyself in the coming month." "St. Joseph still seems to say to me: 'I never abandoned you yet. Why then doubt me now? I was the temporal administrator of the Holy Family. Shall I be yours'?" In September, 1921, he writes: "Holy St. Joseph, my Father in God, take pity on me. Yesterday, when I was giving a picture of thee to a poor woman here in Gorey,

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she said : ‘ He did everything for me in my life.’ Do everything for me, dearest Father, in the small remnant of life left me !”

Very early in his career at Enniscorthy, Father Cullen, probably owing to his intense study of the Spiritual Exercises, conceived for St. Ignatius a very great admiration and reverence. All through the years from 1873 to 1881, while he was suffering so keenly from not being allowed to enter the Society, he never ceased imploring his “ dear father, St. Ignatius,” to obtain for him his heart’s desire. For years afterwards, too, he pours out his feelings of love for and gratitude to St. Ignatius. Then came a sudden revulsion. In 1892 he took his Last Vows; but, not having done the course of Theology usual in the Society, he was not admitted to the rank of a “ Professed Father.” This disability, which, of course, implied no reflection on his talents or knowledge—not to say on his piety—pained him intensely. He felt as though by it he was kept out of the “ inner circle of Christ’s friends.” A strange result of this feeling was that he conceived a fear of St. Ignatius, shrinking from him as having incurred his displeasure. He at times asks the saint’s pardon : “ I loved thee not as I once had loved thee. I thought thou didst not bring me near thee, and that I lay outside the circle of thy intimate friends. But this is a great temptation. I hate this temptation, and it is doing me harm.” Little by little, he came to see things in a different light, and to thank Ignatius for not having admitted him to Profession : “ It was all God’s Providence. Had I been Professed I might not have been able to do the great work which God has enabled me to do. Pardon me, dearest Father. I now have got over my old-time fear of you !”

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Very notable was his love for St. Patrick. For him Patrick was no shadowy symbol, but a man who had by his love and labours won over the Irish people to God, and who, therefore, still loved them, his children, and protected them by his powerful voice in Heaven. Constantly does he pray to Patrick, not merely on Patrick's Day, but in all troubles and trials: "O glorious St. Patrick, our own great Apostle! My heart runs over in joy for thee. Make me, O glorious saint, like thee. Bring me up to Heaven to thee. Pray for poor Ireland." "I am one of thy children. Like thee. I am a priest, and like thee, too, a priest ordained to minister to the Irish. Make me resemble thee in thy kindness, charity, tact, perseverance, prudence and self-sacrifice (leaving France and thy friends for ever). Make me share in thy spirit of prayer. This was the key to all thy success. Make me like thee in thy missionary life, thy love of souls—of every Irish soul." On his sixtieth birthday he writes: "To-day I place my life as an apostle under the patronage of St. Patrick in his 60th year. I feel a marvellous drawing to this great saint." In 1898 he went to Lough Derg, and did the Stations, remaining up all night and praying with (as he says) "great consolation." He wrote three or four times in the *Messenger* extolling the sanctity of the Purgatory, and urging its frequentation on all Irish people. The "Breastplate," which he learned by heart, was a favourite prayer of his.

Though Joseph, Ignatius and Patrick were his favourites among the saints—he invoked them always in the little prayers with which he prefaced all his discourses at retreats, etc.—there was a large number of other friends of God with whom he kept up a constant loving intercourse, St. Francis of Assisi (in whose Third Order he had himself enrolled in 1878), St

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Teresa, St. Margaret Mary, and, of course, the Jesuit saints, Francis Xavier, John Berchmans, Ven. Claude de la Colombière, etc.

Among his retreat notes we read: "Ask your Angel to pay those visits for you which are not absolutely necessary. When prevented from paying a visit to Jesus in the Blessed Sacrament, ask your Angel to pay it for you. Do this frequently during the day. Ask your Angel to convert hardened sinners for you. Send your own Angel to confer, on anything which interests you, with Angels of those interested in the same matter. Do not wish, without consulting their Angels, to impose your views on others or even to suggest your views. When deciding the vocation of another, never take a decision without consulting in prayer your Angel and the Angel of the person for whom you are deciding." From these words and many other similar passages we can infer how the presence and the power of the Guardian Angels was very real to him. In fact, there is not a single Tuesday in all the fifty years over which his Diary extends on which we do not find some prayer to the Guardian Angels or some reflection on their power and care for men. With regard to himself, he had an idea—or rather a firm belief that he (and all priests) had two Angel Guardians, one appointed at the time of his Baptism, the second at his ordination.

But far more than the Guardian Angels, and far more than the saints in Heaven, did the suffering souls in Purgatory appeal to him. They were never far from his thoughts; invariably every Monday he prays for them, and to them. Early in his missionary life in 1875 after Mass one morning in the Wexford Presentation Convent, he had made the "Heroic Act," offering for the poor souls all the indulgences he would ever gain. His sympathy with their sufferings was evidently

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keen : " Whenever I say the *De Profundis* I will try to picture the poor suffering souls in Purgatory behind the gratings of their prison, and I will redouble my prayers for them." Yet he was not satisfied with the quality of his pity : " Poor suffering souls, I have prayed for your relief or release during all these long years. But it was rather from sympathy with your physical sufferings, which foreshadowed my own, than for your separation from God and for the sorrow it caused His Heart of infinite love. This selfishness must be burned out of me."

Their power of intercession was very great, too. " Poor suffering souls, help me, and those who need my help. St. Catherine tells us that, when other saints failed her, *you* never did ! Help me now. Listen to my prayer and I will listen to your entreaties, and pray for you, and, through God's mercy, release you." " Poor suffering souls, good-bye for this year ! Perhaps I may soon be with you ? During the coming year ? I am very sorry for all my forgetfulness of you, poor souls."

This feeling of nearness to the dead, this Communion of Saints, was naturally most vividly felt in regard to the friends he had known on earth : " O all ye saints approved by God's church as our models and patrons ; my own parents and relatives and friends whom I loved and still love ; all those I have loved and laboured with, Dr. Furlong, Dr. Warren, Father Busher, Father Sturzo, Father Conmee, etc., all ye beggar saints, work-house saints, frieze-coat saints, help me to grow like to you, to love and serve my good God !" " O my dearest mother, make my by thy intercession a saint. Bring me to Tom MacCabe and Barry Lawless in thy bright home !" These are only a few of the many names which constantly recur when in some trouble

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he tries to enlist the good offices of some of God's friends who were also his own. He believed firmly in the persistence of human and personal associations in Heaven. We find him, for instance, drawing consolation from the words which a very intimate friend of his, Mr. William Coyne, M.A., when dying said to him: "I feel I shall be better able to serve it in Heaven"—they had been talking of the prospects of a certain undertaking which both of them had much at heart.

In his own case, too, he said to several people that he felt God would let him continue in Heaven his work for the Sacred Heart and for Temperance.

(9) *Spiritual Reading.*

For the keeping of his soul in intimate union with God, and for the keeping of his heart hot with divine love, he relied—after prayer to God and to God's friends—upon the reading of spiritual books. Very early he had imposed on himself the duty of reading every day—in addition to what was necessary by way of preparation for his meditation—a chapter of the New Testament, some of the Imitation, and also a portion of some Life of a saint or other spiritual work of devotion. We find references to a very large number of such books being gone through, though we find him often accusing himself of negligence when the pressure of his exterior work interferes with this self-imposed duty.

The Imitation of Christ was his favourite book, and the one which he was most insistent in recommending to his penitents and friends. He once said that he personally knew several people—poor people—in Dublin, who, from reading it constantly, had reached a high degree of holiness. "Do you know, I think,"

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he writes to a nun, "that love and devotion to that little book is a kind of vocation. It seems to me that almost every word and phrase of it is inspired; it hits so hard and so surely 'on the raw'!" He himself had it nearly all off by heart. It was his *livre de chevet*, or, as he called it, his "libellus cordis." He was fond of recommending people to have a copy of it, and when they would come on some passage that struck them, to mark it, and if possible learn it by heart. He had done this himself, and, as a result, practically the whole of his copy of the book is underlined. Several of his penitents testify that he recommended them, now this chapter, now that, giving them an idea of each, quoting from each; some of these penitents took down the numbers of chapters given at various times and found that he had on one occasion or another recommended practically all the chapters in the four Books! "Oh, my spiritual reading, how I neglect it! Yet it is necessary for me. It is my great help. Yet the pressure of my work makes it my biggest difficulty."

CHAPTER II.

SELF-DISCIPLINE.

HAVING described in some detail the sources of Father Cullen's spiritual strength, namely, his union with God and his spirit of prayer, we may go on to consider the means he used to make himself a fit instrument for the work which he felt God gave him to do.

As in the whole animate creation the principle of "like produces like" prevails, so God follows it in the spiritual order also. "By their fruits ye shall know them." The sanctifying of souls is always the work of holy souls. In the general history of the Church, and in particular in the histories of the saints, the conversions of the nations, the foundations of religious bodies—in a word, in the carrying out of all the undertakings which have redounded in any extraordinary degree to God's glory—God seems to wish that there should be visible, even to human eyes, a proportion between the spiritual work done and the spiritual qualities of those who do it; that spiritual changes and developments should have the character of generation, the offspring resembling to some degree its parents. God does not use imperfect instruments to do His work. Those who are to bring others to perfection must themselves be perfect.

It has always, therefore, been the anxiety of those who wish to convert souls to be themselves as pure of

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stain and imperfection as they can possibly make themselves. They wish to place themselves as clear, bright, keen instruments in the hands of God, so that His handicraft may not be hindered by any roughness or filth or crookedness in His tools.

In the first record which Father Cullen has left of his thoughts he expresses this desire: "I am an instrument made by Thy Divine Hands, and having certain qualities for the accomplishment of Thy adorable will. But alas! Original Sin has injured this instrument. My task is first to remedy its defects and bring it up to Thy divine idea."

These defects which hinder his work, and prevent God from using him are, first and foremost, his sins, all that is not in accordance with God's commands.

As for grave sin, we have his own testimony that he never committed it: "How grateful am I that God, out of sheer love for me, has kept me from grave sin! But oh! what multitudes of venial sins, that would have inevitably led me to grave sinfulness were it not for Thee, my good God!" "How many times have I not begun to walk in the path that was leading me to mortal sin and Hell. Thy Divine Hand gently withdrew me. Yet, poor fool that I am, I had half a thought that it was my own goodness that saved me. Alas! I am not *certain* but that I may have sinned so grievously as to have deserved Hell."

Nothing less than the highest perfection and the most complete sinlessness, which by God's grace he could attain, was his aim. Father Sturzo had told him in 1873 that God was plainly calling him to a very high degree of perfection. He welcomes the call, and prays that he may not fail to answer it: "O my God, fill up with Thy grace this aching void in my heart, this craving for perfection." Dividing priests

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into four classes—bad, tepid, good, holy—he fears he is only in the third class; he has got so many faults. He “simply must” get rid of them. To begin with, he takes a vow against any deliberate venial sin, considering the prudence of going further, of making a vow to do always the more perfect thing. “Could I not do so—say for a quarter of an hour? I will promise it at least from hour to hour, and observe it as though I had vowed it to the Sacred Heart.”

(1) *Self-Denial.*

But it is so difficult! The roots of sins and faults are deep down in the heart. As weeds and brambles they are springing up perpetually, drawn forth as well by the sun of pleasure as by the rain of misfortune or pain. However alert one's care, they surprise one at almost every moment; they are committed before one is well aware of it. Their rank growth can be kept under only by unceasing watchfulness: “I must be on my guard against anything which can cause me to commit faults—which means against everything in the world.” He must, in the words of St. Ignatius' *Fundamentum*, “render himself indifferent” to all created things: “I must detach myself from all the things which I do not love in God and for God solely; sodalities, confessions, preaching, etc.” “I have made a resolution,” he writes in 1875, “to tell my superior that perhaps I have too much human attachment to my Sodality here in the Shannon; that I am ready and willing to give it up to another if he think this to be for God's greater glory.” “I feel a strong but shrinking desire to overcome myself in the matter of my attachment for my work.” “I distrust this pleasure in work—even work done for God—that is too keen, the toil that is too grateful, the friends that

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overestimate me, the book that absorbs me, the anxiety that disturbs me." "O sweet Jesus, teach me to seek only a *little* of learning, what is sufficient for my state; a *little* of enjoyment, sufficient to keep me good, a *little* of health, sufficient to work A.M.D.G.; a *little* of influence with others, sufficient to lead them to God; a *little* of everything save love of Thee—but give me that love without stint or measure, my Jesus!"

This detachment from the things of the world can be got only by a constant and violent forcing of oneself back from them, a constant driving of them away—in a word, by constant self-denial. The perfection of this self-denial is that which St. Ignatius calls "the Third Degree of Humility." Very soon after Father Cullen's entry into the House of Missions, he was led by his retreats (especially those which he made under the direction of Father Sturzo), and by his study of the Exercises, to concentrate his energies on this object, the curbing and mastering of all the impulses and instincts of his nature. He accordingly binds himself down with a number of little resolutions which will gall and—he hopes—crush, the impetuosity of his character. The Rules of Modesty he is to read each week so as to keep himself constantly in mind of them. He is never to cross his knees when sitting, nor run up or down stairs. At table he is never to let a meal pass without denying himself in some way; and, in addition, is not to take sugar. All these resolutions we find that he kept for a long time, though he afterwards rescinded some of them (*e.g.*, as regards the sugar), when they were disapproved of by his advisers. He is to keep a constant curb on his curiosity; he is not to turn over letters, guessing whom they come from; he is not to read at random, but carefully to choose useful books, and not lightly give up reading

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them; he is never to look ahead in a book through idle curiosity; he is not to let himself get absorbed in the pleasure of reading or study; he is to break off for a notable time after the lapse of an hour.

These are only a few of several little regulations which he meant to serve as reminders that his life must be one of perpetual self-repression.

This Third Degree of Humility, the repression of natural instincts and impulses so as to keep them under perfect control, was the object of his prayer every day all through the year 1873, and for several years afterwards; indeed, during his whole life (as frequent, though not daily, references to it testify) the desire of it was always present and active in his soul. "What I mean by it (the Third Degree) is the daily and hourly repetition of acts of self-denial and self-repression; the renunciation of personal feelings, views, inclinations, anything that is natural or selfish; not merely duty being preferred to lawful pleasure, but irksome, tiresome duties being preferred to others." "Oh, this Third Degree of Humility, I am resolved—yes, resolved—with Thy holy grace to attain it. It is hard, I know, high as a dizzy height far above me, where only Thy chosen souls are assembled. But it is not beyond my human weakness aided by Thy grace. So many now throughout the world are getting near it, young and old, those weaker and younger in religious life than I." "I am filled by Thee, O my God, with a new and strong desire to attain this stage of perfection, the Third Degree of Humility. I am afraid of it, I shrink back from it; but, all the same, there is a gleam of hope in my soul that I may reach it. Above all, I must attend to seeking and cheerfully accepting contempt, coldness, and forgetfulness." It is, he reflects, the shortest and

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easiest way to perfect union with God, and he recalls how "when Jerome Nadal added a half-hour to the obligatory prayer of the Spanish scholastics, St. Ignatius severely reprimanded him, saying that 'a quarter of an hour's prayer made by a mortified man was better than two hours' prayer of an unmortified one.' " His resolution, however, always to do the harder thing, he will understand as referring only to matters of some consequence: if applied to every single trifle, "it might cause scruple and hamper energy for God's work." A favourite form of prayer for him all through his life was to meditate slowly on the *Tertius Modus Humilitatis*, a Latin Hexameter poem detailing various applications of this Third Degree.

(2) *Poverty.*

In the first place, as regards money and worldly goods, he entered warmly into the spirit of Religious Poverty which Dr. Furlong wished to see followed by the Missionaries of the Blessed Sacrament. Though the Fathers took no Vow of Poverty, they were obliged by the rule of the Institute to hold all things in common, applying to the common fund any money they received in their sacred ministry. Father Cullen was anxious, however, to do more than this; he made a private Vow of Poverty in 1880, and donated his private revenue to the diocese of Ferns. "Never more shall I ask or expect any portion of it for my private use. If I want money for charity, or to purchase anything, I am 'pauper et egenus.' Shall I regret being worse off than my crucified Lord?" Afterwards, in the Society, he was most scrupulous as to the observance of the Vow, often expressing uneasiness about his having in the rush of work let a single day pass without giving up his retreat *honoraria* or Intentions.

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In his early days he tried hard to keep the books and papers in his room down to the very minimum, and used often to undertake a clearing-out of superfluities: "I will take care to remove from my room once each week anything which is not absolutely necessary for my work." The overwhelming calls on his time, however, did not allow him in later life to aim at anything more than a frequent sorting and arranging of papers and letters. The necessity of this had been brought home to him after he had on several occasions lost much time in searching for absolutely necessary documents; also, a few times he had been frightened by finding difficulty in accounting for monies in hand.

He, also, constantly forced himself to go and ask his superior's leave in cases where the asking of leave was not necessary. Such a stretching forth of his hand as a beggar was the only way, he often reminded himself, in which he could imitate the poverty of Christ:

"Sweetest Heart of Jesus, poor and lowly,
Make me poor and make me holy."

On one occasion he considers whether he ought not to give up the small *peculium* which the Fathers received every month for tram-fares, etc. Would it not be more perfect, more humiliating, to ask for little sums each day? After taking advice on the subject, he decided in favour of avoiding singularity in the matter. Obedience and charity (in not being a perpetual nuisance to his superiors) should prevail over his desire of humiliation!

(3) *Patience.*

He was always keenly alive to the fact that the sincerity of his resolutions of self-denial and mortifi-

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cation would be best tested by the way in which he would bear trials and pains sent him by God. The infliction of pain on oneself is far easier than the patient bearing of pain inflicted by another. Self-mortification always carries with it a kind of guarantee that it will not go too far; but one knows not when or how the trial sent by God will end. The sincerity of Father Cullen's sublime resolutions of self-conquest was abundantly tested; and, being found true under the test, they were made stronger.

He suffered a good deal all his life from bodily ailments of one kind or another, and was very constantly knocked up during the last five or six years. Even during his attacks of sickness, he kept his two Diaries, noting in the one his meditation-thoughts, in the other, what was to him the big issue of the day, namely, whether he had been able to say Mass or not. Sickness always brought great depression owing to the danger of its disturbing his union with God: "Ah, my dearest Lord! I have realised in this long sickness the word, 'Few are improved by sickness.' I feel as if I had fallen away from Thy love and service. I have been unable—or fancied I was—to make my meditation well; and so everything lost tone and colour. The freshness of my spiritual life is withered. The sweet perfume of devotion to Thee, sweetest Saviour, and to Thy Blessed Mother, seems gone. Ah! come, revive all, restore all!" "How easily I have relaxed in my duties, spoken of my illness, made others feel it!"

Inaction was to his restless spirit excessively irksome, especially when his sickness was not severe enough to keep him in bed, but merely kept him in his room. "I feel it so hard to be resigned to this confinement in my room! I must rest in God's bosom,

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wishing to be where He wishes me to be, to go where He wishes me to go, to do what He wishes me to do, to avoid what He wishes me to avoid; that is Heaven on earth. 'Doce me, Domine, facere voluntatem tuam'." " 'Forsake all and thou shalt find all.' What is the 'all' I am to forsake? Prolonged life, activities, work, health. I must resign myself to be considered useless, old scrap-iron, the old grey mare in the paddock." "My chest is so long troubling me—now for almost six months. It depresses me and hinders my work a little..for God's greater glory. Yet, if it is necessary or useful in view of God's service, I am satisfied to suffer. But, O ye holy souls in Purgatory, help me to suffer." "How consoling, how true, was what the lay-brother said to me when I complained of my inability to work, 'You will do all God wants you to do'." "I must not trouble about my work being checked by sickness. God means me to do some work. He who gave it to me to do is the same as He who stops me from doing it. When He wants me to stop I must stop. He can raise up thousands to continue it if He so wishes." "I want a great grace, the grace to desire to suffer for God's greater glory. I shrink from this; but I know, dear suffering souls in Purgatory, that you will get it for me." "O holy St. Joseph, do not give up praying until you get for me the grace of the apostleship of suffering. Sweetest Jesus, make me suffer with Thee, but give me grace to suffer with Thee. Let me fill up what is wanting in Thy sufferings." "O Divine Saviour, make me an apostle of suffering. 'Aut pati aut mori.' 'Pati non mori.' 'Amplius, Domine, amplius.' If I could only save the world or make anyone better by suffering!" "In my suffering I must not *first* seek

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alleviation by comparing it with the suffering of others. I must, first of all, give thanks to Thee, my God, and remember it is Thy gift. Hadst Thou loved me less, Thou wouldst not have sent it to me. Thy gift makes me know Thou art near. *Afterwards*, I may usefully strengthen myself by thinking how merciful Thou art to my weakness in not sending to me such suffering as Thou sendest to others. Oh! when I think of Brother O'Connell in Richmond Street, so patient in his crippled and tortured state for years, I find my sufferings so trivial!"

This spiritual turn of mind struck all who had to do with him in sickness. Pain, weariness, restlessness, neglect (to which he was very sensitive), all the usual accompaniments of ill-health, though they preyed upon him, had invariably the effect of turning his soul to prayer—prayer of thanksgiving, or self-immolation, or resignation or petition. His prayer to be cured was on more than one occasion answered by what seemed to him a very striking—almost a miraculous—action of God. We have already referred to the strange cure of his ankle. On another occasion he writes: "O holy Angels, thank the Sacred Heart for me because of His curing this sickness so long afflicting me. Yesterday morning when half-asleep, I thought that Jesus came and laid His nail-pierced hand upon my chest to cure it. It has been gradually improving since then. I thank Thee, O sweetest Jesus, Thou alone couldst do this for me."

As in sickness, so too in crosses of other kinds, bereavements, sufferings or misfortunes of those near and dear to him, the break-down of his projects, and the rest, Father Cullen's recourse first and last was to God. In one long-persisting trial he cries out: "Another week has passed of sad forebodings. The

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future looks so dark. My heart is crushed with sorrow. This trial is keen, but yet I say, without any 'ifs' or 'buts,' 'Thy will be done!' At last it will be all for the better." "Oh, what a sea of sorrow I am plunged in! No matter! God knows it. The Heart of Jesus feels it more deeply than I. He will keep watch over all for whom I pray." "I know I am unworthy to be heard, but then my sins and miseries are so many claims on Thy care. Let me read this when the great trial has passed—this which I have written in tears. O Mary, thou hast never abandoned a child of thine; thou wilt not now abandon me! Thou didst not resent the unfeeling barbarities of those who tortured thy Divine Son. Get me help to imitate thee." "O my Crucified Saviour, hanging on Thy Cross, I thank Thee for giving me this suffering to bear in union with Thee. Ah! keep me reconciled to the end! Oh! Mary, what constancy was thine in trial. No flinching, no murmuring, no seeking of self!" "O Jesus, nail me to Thy Cross, but give me strength to lie on it without a murmur."

Thus in his big trials did he storm Heaven, crying aloud for help, yet ever protesting in the same loud voice that, in spite of his cries, his will was God's holy will.

So, too, in the smaller worries and vexations of life. Little thought is required to enable one to realise how multitudinous these must have been. For the last forty years of his life he was working with fierce energy, organising and keeping going not one but several enterprises. All of these were perpetual sources of worry; wheels refusing to go round, jealousies, whimsies, petulances, sulks, apathy, negligence—all causing constant jolts and stoppages. Then, there were the irritating complaints and importunities of

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the dissatisfied and the selfish, the opposition of the scoffing, the timidity of his helpers, and—hardest to deal with—the disapproval of his methods by holy folk.

Doubtless these troubles did not affect the depths of his soul, but he was often unable to keep its surface unruffled. Yet, these little impatiences and rufflings were for him subjects of perpetual self-accusation and contrition. Were they signs of pride not yet under control? This was a special cause of anxiety to him, as he considered pride to be the predominant fault of his character. We must always remember that Father Cullen, in spite of his humility (of which we shall see something further on), was a masterful character, a ruler by nature; and, indeed, owed much of his success to this power of bearing-down opposing wills, of carrying forcefully others with him, of courageously undertaking big responsibilities. He knew this, and was not blind to the danger which it involved; he was afraid lest his power of ruling others and of overcoming opposition might lead to harshness or haughtiness or inconsiderateness. "I must take care never to be disturbed in my soul at the opposition I meet from others. It, too, is God's will." "Poor souls in Purgatory, help me to be a good listener, and even to encourage others who in manner are too decisive or self-assertive. Listen to them. It will please and comfort them. You can correct them afterwards if necessary." "From more than one you have heard that they have witnessed (and, perhaps, been disedified at) your impatience at being called away from work to the parlour. God does not wish this. He wants you to give your time cheerfully to those who need it. Therefore no grumbling!" "O my God, help me to overcome my temper, no matter what be the provocation; also, to be gentle

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with the importunate. Poor suffering souls in Purgatory, pity me! I am so impatient of things that suddenly thwart me, and of people whom I think importunate, or who grate on me, or are careless about giving up sin. O sweetest Jesus, make me gentle like Thee!" "I must not criticise interiorly or with another, the words or actions of others. I do not know their intentions, views, appreciations of things resulting from their formation of mind, education, early surroundings, etc." "Never think that others have the same standard or criteria of judgment as you have. Character, disposition, education, surroundings—all these things colour their thoughts and make them entirely different from yours, differing *toto cœlo* from yours. And *they* may be right and *you* may be wrong." "In order to be a real apostle of the Sacred Heart, I must treat all bitter thoughts as bad thoughts, casting them off as I would sparks of fire falling on my hand, and saying, 'Jesus, Mary and Joseph, help me'." "I beg of Thee, O Jesus, grace to resist—no matter what the provocation—all bitter thoughts of others, *e.g.*, of their selfishness, trickiness, spitefulness, over-cleverness." "All suspicious or harsh thoughts of others are mental detractions."

(4) *Guard of Tongue.*

More than other faults, those of the tongue were dreaded by him, being those to which he was most exposed both by his character and the circumstances of his life. The very force of his convictions, indeed, rendered him somewhat impatient of views which differed from his own; the impetus of his energy was apt to drive him roughshod over others' sensibilities. Moreover, he was naturally a struggler—even a fighter—his spirits

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rising in face of opposition, his indignation waxing strong in face of all that he considered faulty. With his friends he was over-frank; those who opposed him or—what he was over-inclined to think the same thing—opposed God's work, were condemned in too outright a fashion. His straight speech was the more formidable—often the more cutting—for a certain tone of sarcasm of which he never quite rid himself. Also, an almost complete absence of human respect, and a fearless appreciation of true values in life and conduct, made him somewhat indifferent to the sensibilities of those whom he considered too slavishly addicted to conventional views, habits and prejudices.

From the earliest days of his active ministry we find him well aware of his propensity to faults of the tongue, and sternly set on their correction. Speech, he reflected, was given man for the telling of truth; yet, how hard it was to be absolutely truthful! How instinctively, almost unconsciously, he would take a little from the exact truth, or go a little beyond it! He notes how he would often improve the humour or sharpen the point of his stories; how, in announcing news, he would omit words like "perhaps," "probably," "seem"; how he was usually the hero of his tales; how he would blurt out things he could not stand over, not having studied the subject or weighed its authorities; how he put forward inferences as certainties, and second-hand information as first-hand; how he used too many superlatives and exaggerated expressions, or made random remarks. Then, again, he reminds himself that, though certain things were true, they were not on that account always tellable; that he was not sufficiently prudent or reticent in conversation; and, especially, that he was too free in bantering others for their little foibles, and in alluding to their peculiarities behind their backs.

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“ Ah, my Mother !” he says, “ this tongue of mine, consecrated to God with salt at my Baptism, consecrated for years every morning by Holy Communion when I was a child, consecrated for so many more years by the Body and Blood of Jesus in the Mass, consecrated by prayers all my life, and especially by your Rosary—is it possible that thou, having the power to check it, dost permit it to be the sport of demons during my recreations, my interviews with others, when I excuse myself and speak at random and indulge in bantering or unkind, sharp words? I will avoid every shadow of insincerity in my words; in every word of well-wishing or politeness I will consider it my duty to feel what I express.” “ Alas, my Creator, how very seldom I ever have enunciated positively and emphatically any truth when in the heat of argument, and did not find it afterwards to have been at variance with truth or coloured by exaggeration.” “ Extravagant or insincere statements, boisterous laughter or excessive joking—whenever I am guilty of these, I will strike my breast in the presence of God’s offended Majesty and make an act of contrition. This is to be my Particular Examen for two months on Father Sturzo’s advice.” In 1880 he makes a vow, binding under pain of venial sin, for a fortnight—and renewable after that—to pull down one of his Particular Examination beads “ when (1) I begin a conversation without thinking of God, and (2) when I deliberately prolong an unnecessary conversation or commit any deliberate fault in it. Indeliberate questions or answers or remarks, if imperfect or culpable, are also to be registered.” “ Help me, O holy Angels, to guard my tongue from speaking, (1) when I should not, (2) before thinking, (3) more than is necessary.” Even in Ennis-corthy, he asks one of the priests to act as his monitor and to rebuke him on noticing any of several faults of

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the tongue, of which he draws up a list. He is also to strike his hand against something hard so as to hurt himself whenever he has fallen deliberately or semi-deliberately in this way; and also considers—but finally decides against—the advisability of praying God to send him some temporal affliction in punishment of each fault.

(5) *Obedience.*

We have seen how strenuously Father Cullen strove to live always in God's presence, intimately united in thought and love with Him, and consequently sensitive to the least indication of His will. That this might be attained more securely, easily and perfectly, was the chief reason why he welcomed with joy Dr. Furlong's proposal to place him under the obedience of a superior in the Enniscorthy Mission House. He felt a great consolation in having the will of God declared to him in an unmistakable and tangible way through the orders of his superior. "Teach me, O sweetest Saviour, to practise obedience perfectly, so that I may thus qualify my will to unite harmoniously with Thine for all eternity. 'Thy will be done on earth as it is in Heaven.' But my superior's will is Thine! I will try to make this virtue the peculiar characteristic of this Institute [he had the charge of training the younger members at this time] as it is of the Society of Jesus." All through his Enniscorthy life he is quoting and evidently studying the Rules of the Society, especially those about Obedience, the Epistle of Saint Ignatius and the Directorium. "I will never form a wish or desire about any work unless appointed to it by my superior. I will be as the 'staff in the old man's hand.'" "I give more glory to God, and obtain more merit and more grace and spiritual strength for my soul by resisting my natural inclination to spiritual activity than by yielding to it." Has he

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ever, he asks anxiously, deceived his superiors a little, or used any moral force upon them, so as to obtain their consent to his works of zeal? "Looking back on my life, I cannot remember ever having had reason to regret being very submissive and candid with my superiors; but, when I acted without such submissiveness and candour, I was tortured with scruples." "I cannot think of anything which I would not willingly and cheerfully do were it ordered me—though, of course, many things would cost me pain. I will be ready to go to teach in the College [Wexford] in case I may be sent there." This was apparently the hardest thing he could think of; the thought of it had, as we have seen, turned him from the Society while he was a boy at Clongowes. Many years after, also, while he is conducting with striking success his Pioneer Campaign, he prays to be sent—if it be God's holy will—to teach in some college.

The perfect accomplishment of God's will was not to consist for him merely in ascertaining, by means of intimate and candid conversation, the superior's least wishes, and in carrying them out with alacrity; it also included the accurate observance of the rules and customs of the Institute—at first, the Missionaries of the Blessed Sacrament, and afterwards the Society of Jesus—to which God had called him. Each of these rules, and each of the duties prescribed in the Order of Time, was to be taken as a direct revelation of God's will: "All these rules, even the least of them, are of immense importance. For, O my God, there are no small things with Thee. The folding and unpacking of a blossom is as great as the world's creation; a kind act as great as a system of philosophy." Accordingly, all through his life at Enniscorthy, he kept—in addition to the rest of the spiritual accountancy which he had imposed on himself—a Diary of

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Punctuality. In this all the duties of the day were enumerated, and after each duty he placed letters—he used the Greek alphabet for this purpose—to indicate the measure of perfection with which he had performed the duty; and, in particular, whether he had begun it punctually or not. The crowded character of his hours made punctuality difficult for him; he is always reproaching himself for his failings in it and resolving to do better in future. Another often-repeated resolution (which evidently he found very difficult to keep) was to set aside, before each more important duty of the day, two minutes in which to arrange his books and papers.

Though he is perpetually meditating on the advantages and importance of obedience and praying to acquire the perfect obedience which St. Ignatius demands from all members of the Society, we very rarely—practically never—find him accusing himself of any failure to carry out with good will the orders or wishes of his superiors; unpunctuality in beginning the duties prescribed by the Rule or a want of thoroughness in performing them, are the worst shortcomings with which he reproaches himself. Only on a few occasions, he told one of his friends, had he got an order which cost him much trouble to comply with, one of those occasions being the refusal of permission to visit Rome on his journey home from South Africa, the other his removal from the editorship of the *Irish Messenger*.

That he found the obedience of the Society so easy is not a little remarkable when one recalls his character. For he was a man of unceasing initiative, always planning new schemes or improvements in his old ones. In the management of the various bodies and organisations which he had brought into existence, he showed

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himself fearless of opposition, criticism and ridicule; unflinchingly pertinacious; ruling with great self-confidence and easily imposing his will on those under him—indeed, he was, if anything, too masterful, too much inclined to keep all power in his own hands, leaving to his committees and officials little beyond a nominal authority. In view of all this, one would not have been surprised to find his ideas, proposals and actions often meeting with the disapproval or the interference of his superiors. We find, however, practically no trace of any such difficulties. Partly, no doubt, this was due to his habit of perfect openness with his superiors, but it was chiefly due to the confidence which they felt in him. In the Society he was always left a great deal of liberty. Certain duties were assigned him, and were always perfectly done. Outside of these, however, his initiative in undertaking and organising works for God's glory was left unchecked. In point of fact, the chief works of his life, the establishment and spread of the Apostleship of Prayer, the starting of the *Messenger*, and the conduct of his Total Abstinence campaign, were all completely the outcome of his own initiative; his superiors, so far from interfering with them, approved of them, and helped to strengthen and extend them.

In this connection there is another point worth noticing. We have said that Father Cullen was never afraid to occupy positions of great responsibility, and carried the burden of authority with great ease. This, however, refers only to authority over those outside of the religious body to which he belonged. Authority over his religious brethren he seemed always, not merely to dislike, but to fear intensely; when entrusted with it, he seemed unequal to it, and always uncomfortable. He revelled in the feeling of being under

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others: "I feel great joy at the election of my superior [Father Brownrigg]—and greater joy to think, O my God, that Thou dost wish from me a blind obedience in his regard." So, too, afterwards in the Society. His Vice-Rectorship of Belvedere in 1888 cast him into profound misery, which (one would gather from his Diary) sprang from a conviction that he was, not merely unworthy to hold any position of authority over his brethren, but altogether unsuitable for the functions of such an office and unequal to its responsibility. Indeed, whether it was owing to this feeling of incongruity, or to some other trait hard to analyse in his character, he actually as Rector seemed a changed man, timid, irresolute, not sure of himself, and even wanting in those administrative and business capacities of which he gave proof in other spheres of action. He dreaded so much a repetition of this trial that, when he had actually received in 1911 his appointment as Superior of Gardiner Street, he appealed against it, supporting his appeal by a doctor's certificate that his health would be unable to stand the strain.

(6) *Humility.*

The virtue of humility consists in a correct appreciation of one's own worth, and in the ordering of one's thoughts and conduct according to that appreciation. It is an exceedingly difficult virtue to acquire owing to the tendency in every man to exaggerate his own value and merit. Everyone finds it distasteful to reflect—and difficult to realise—that he is and has nothing of himself, but that all he is and has he owes to God alone. He thus takes pleasure in dwelling on his good qualities as though in some way they reflected credit on himself; he is inclined to exaggerate them, and even to attribute to himself qualities which he does

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not really possess; and he craves for, and delights in, the praise which others give him for these qualities, existing or non-existent. Besides this self-complacency or vanity, there is another form of pride, the love of place and power. A man loves to assert his superiority (whether real or fancied) over his neighbours. As though such superiority gave him the right to have others beneath him, he seeks positions of prominence, and especially positions of authority; and, even without such authority, he strives to force his will upon others. These passions of ambition and imperiousness are often found—far more often than silly vanity—in men of high-minded and strong characters; they often lead such men to terrible destruction and heinous crime; and they are especially dangerous inasmuch as they frequently take on the guise of a passion for righteousness, a hatred of injustice, a zeal for God's glory.

Father Cullen always considered that pride in all its forms was the vice to which his character most inclined him; it was "the big danger." For years he continues to combat (by means of his Particular Examen) one or other manifestation of it. He is always beginning a fresh campaign against it. "God is a jealous God because He is God of Truth. I know that every power and energy of mine, every thought, every word, every deed comes from God; the credit for them, in so far as they are good, is entirely due to Him; therefore, if I take that credit to myself I am telling or acting a lie, and robbing Him. The bigger things I do, the bigger the robbery. Plainly, therefore, God will be less and less disposed to enable me to do great things for Him in proportion to my desire to take credit to myself. I must consequently annihilate my self-esteem if I am to do good, I am always to say 'I am an unprofitable servant.'"

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He dwells, therefore, on his faults: "I am almost stone-blind spiritually, seeing and knowing nothing as God's saints see and know them. Why? Because I am so proud; I am deaf and dumb in Thy service, O God; deaf to Thy inspirations, dumb to praise and preach Thee." "O Mary Magdalen, patroness of humility, pray for me and cure my pride. Pride is the worst of all sins, robbing God of His glory, appropriating His honour. Father —— said I was awfully proud! I must be an awful object in Thy sight, my good God, clothed in garments reeking with the filth of vanity, self-complacency, jealousy, human respect, desire of being thought clever or well-read, dislike of being last, depression when I fail in anything, depression at not being Professed. And now I feel depressed at being gradually supplanted, not needed, my place easily filled. If carnal pleasure is the infirmity of the body, pride is that of the soul. Hence it, my predominant passion, places me beneath the feet of the impure! I am more displeasing to Thee, O God, than they." "In discussing theology, etc., my pride does not brook contradiction. I must stop this. Every day I am making the layer of dust on my poor soul thicker." "St. Peter lied. How often have I lied, breaking my word, my engagements! People are perhaps not able—as they should be able—to count on my word everywhere and in everything. Peter perjured himself. Have I not done so, too, by violating my Vows of Baptism, Priesthood, Religion—trivially no doubt, but really?" "If only I do a little good how quick I am to remember it; but my many faults—they are so quickly forgotten! O God, keep my iniquities always before me!" "At 73 years of age and anxious to work more, I ask myself, 'Is it for God's glory alone I am thus anxious?' I think I find it is my own energy of character which always

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craves for spiritual and social work, flavoured with a slight desire to do it for God." "O my God, give me grace to fight my pride. I ask—not that it may be removed—but that I may not offend Thee by it; I ask, not to be relieved of the annoyance and pain it causes me, but only that Thou keep my soul free from the sins it causes."

This self-depreciation bears most generally on his spiritual defects, but also on his natural short-comings. He calls himself a poor preacher. "I cannot preach. I am like a dry chip—no words, no imagination. This, perhaps, is a punishment for my presumption in thinking I was proof against breaking down." "I wish to be despised. My ignorance of languages, Canon Law, theology, etc., should be for me—as far as such ignorance is not reprehensible—a subject of glory. I must not hide it." "I feel," he wrote at Arlon, "desolate, because after my months here I cannot speak French. I place this little trial, which springs from pride and love of esteem, in the sacred heart of my Mother." And later on, in Louvain: "I cannot learn. I cannot follow the Professor. I am so stupid, without order or intelligence or perseverance."

Not merely has he little to boast of; he has much less than others. "I must cultivate the habit of thinking myself worse, less holy, less well-educated than others." "It will do me no harm to regard myself as the last and least of all. And I may be, considering my graces, the last and least of the whole universe of souls." "Anyone who is humbler than I, is—no matter how sinful otherwise he be—higher than I am in God's regard. Numbers of those I meet in the street may be humbler than I am, *e.g.*, the idle, the loungers. Before condemning a sinner, I should think of his temptations, surroundings, physical tendencies, strong inclinations to

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evil, long-formed habits. O my blessed Mother, make me to kneel at the feet of the poor sinners, and to acknowledge that I am the worst of them all! And am I not—considering all the graces God has showered on me?"

"Make me, O Christ, look on everyone I meet as superior to myself, and address him as such, the sinful, the mean, the stupid, the ne'er-do-well, the fallen, the drunkard, the failure. All of them may be better than I." "How could I compare myself with Judy or Ally in Chapel Lane* or with the old blind beggar in Slippery Green?"* "How splendid the contemplatives are! The 'Little Flower,' whose life I am reading, shows me this. They are like generals standing on an eminence, scanning with the telescope of Faith the whole battlefield of the world; watching the armies of Thee, my God, and of Lucifer; influencing by their prayers the battle in which God's army, its officers and soldiers, its cavalry (its sharpshooters, the S.J.?) are engaged. I am a poor private or sorry officer, cowardly, ready to run away. How I revered the contemplatives I have come across, the Christian Brother at——, the Sacred Heart nun at ——, the Loreto nun at ——."

Being so "wretchedly poor in virtue and insignificant in every respect," he would be a liar, a pretender, if he were to boast. "I must never speak boastfully of myself or my friends. I will never affect knowledge which I have not, and will often forbear to show knowledge which I have." He is to mark down every day the number of times he speaks of himself to his own credit, or even without any necessity. Later on, he binds himself by vow (under sanction of venial sin) to observe the maxim: "Immemor usque tui; tua nec bona nec mala dicas." "Besides, how silly it is to pretend to be better

*Places in Wexford town.

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than one is! No matter how one pretends, one will, after some minutes of community life, be found out and judged rightly. There is no use in masks; they soon become transparent."

Just as self-inflicted mortification does less to break one's will than a patient bearing of the stripes which God inflicts, so, too, for the lowering of vanity and ambition, a habit of dwelling on one's faults is not nearly as efficacious as the bearing patiently of the blows which others deal at one's self-esteem, the praying for such blows, and the going forth to seek them. "I desire and pray to be esteemed and treated as the last and least of all. This is the hardest undertaking of my whole life." "O sweetest Jesus, teach me to be humble like Thee. I thank Thee for having sent me this great humiliation (*i.e.*, his not being Professed) which I endure gladly for Thee." "Make me humble, make me as 'the convent dog.'" "Let me never covet intelligence (except as much as is necessary for my position); or cleverness, or learning, or excessive tenderness of disposition, or attractiveness (unless to gain souls); or success." "My dearest Mother, I thank thee for the humiliating correction I received to-day. Oh! never let me defend myself when accused, unless justice, charity or principle—and not my own pride—absolutely demand it." "I have made a firm resolution to omit no humiliation that I can impose on myself (without breaking the Rule), and never to avoid those which may come upon me." "I was refused leave for — to-day. I felt glad at the refusal because it lowered me. It was a little stone in the edifice of humility." "I thank Thee, O God, from the bottom of my heart for the scolding I got this morning (and which I deserved, though not wilfully) for not being down in time to give Holy Communion."

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His complete freedom from human respect was a characteristic which all who knew him were quick to mark. Yet, it did not come from any bluntness of sensibility to the opinions or feelings of others: "Human respect in me comes from a fear of causing pain or displeasure, from a desire not to lose the good opinion of others, from a desire to make a good impression on them. Then I speak or act a coward's part, and violate the integrity of my conscience."

Though he succeeded in becoming, in external appearance at least—and interiorly also to a great extent—independent of, and indifferent to, the opinions of strangers and mere acquaintances, he never lost an extreme sensitiveness of feeling in his relations with his friends. Any forgetfulness, neglect, any little word that could be interpreted as a slight or as a sign of cooling affection, pained him sorely: "Oh! it is hard to my pride that those who know me best do not appreciate any qualities I have; yet these qualities are not mine but God's. I am nothing." "I find my soul disturbed by the seemingly slighting manner of —. This disturbs my peace. Sweetest Jesus, help me! Make me humble like Thee!" "I am suffering because old friends have deserted me, have treated me coldly. But they have done the same to Thee! I remember Thy words '*omnes dereliquerunt me.*' Help me to be brave."

(7) *Self-Examination.*

Occasionally we find in the Diary passages as the following: "I must not depress myself too much by constantly keeping my eyes on the swarming pestilential brood of my faults." "I must not dwell or brood over my faults. The reason that I am permitted to fall into them is that I may rise by means of them, telling God

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I am sorry for offending Him, humbling myself so as to be more dependent on Him."

This self-warning against a morbid or depressing introspection was indeed called for. One cannot but wonder how the energy of his apostolic work, and even the energy of his interior striving to God, was not paralysed by his never-ceasing, microscopic, anxious examination of his mind and heart. His ideal of perfect conduct was to have his faculties always well in hand so as to concentrate them on each single act, to ride his lower nature with a tight rein. Each single act, being the carrying out of the divine will, and entailing eternal consequence to himself, was to be done with all possible perfection and intensity. "Every act is a link in the formation of a habit. Take care not to break a single link in the chain. Besides the faultiness of an imperfect act, there is the breaking of the chain." "Every act is the casting of a weaver's shuttle. If done badly, the faulty line will appear in the cloth for ever." "Therefore, ascertain if purity of intention is present in each action; like a mason with square and plumb-line, make sure that each action is entirely right and set fully square."

His arrangements for this close self-control were most systematic and precise. Besides the resolutions of his meditation, which were, of course, to affect the day's work, he set aside a short time after breakfast for what he called his "Examen of Prevision." This was a practice recommended to him by Père Petit in Louvain, and he always observed it afterwards. It consisted in settling precisely what things he was to do during the day (for instance, what visits he was to pay, what business transactions he was to attend to, etc.), and when he was to do each of them. "I feel the great advantage of this Examen, even were it necessary to come into my

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meditation itself. I will always do it after breakfast, or before the second half of a divided meditation—*e.g.*, when I say Mass at half-past six o'clock."

Even at Enniscorthy, he had acquired the habit of making a short reflection before beginning the more important duties of the day, gathering together his senses before reading, study, preaching, important visits, etc.; and then, at the conclusion of the duty, making a short examination as to how he had performed it. "A zeal for my perfection enables me, thank God! to do this," he remarks. "St. Ignatius did this, and, by his powerful intercession, so can I." Then, too, he made—even as early as 1877—a "little examen" after each hour, resolving to spend the ensuing one well. This was added to his "clock-prayer" of which we have spoken.

Besides these examinations, there were, of course, the two Examinations of Conscience prescribed by the Rule, and observed by him even before he entered the Society. "I will regard," he says, "my Examens as my most important duty. St. Ignatius considered them as sufficient to preserve the fervour of his scholastics when sent to Paris."

"When St. Ignatius died his Examen book was found beneath his pillow. What an example for me!" The example, indeed, was not lost on Father Cullen, many of whose old Particular Examen books, with every day filled in, were found in his room. He had begun the practice of the Particular Examen early in his Enniscorthy days and continued it up to his entry into the Society, when, of course, it became of obligation. So convinced was he of its efficacy that he writes: "If it were done as it should be done, all the 'additions' of it being observed with fidelity and fervour, it would cut any external fault out of my life in fourteen days."

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He used it, especially in his earlier life, to eradicate external faults such as unpunctuality, excessive hurry of manner, sharpness of words. Afterwards, it was generally directed to the formation of good habits, such as making acts of love of God, recalling God's presence, corresponding with God's inspirations, repeating little texts: "*Quid fecisset Jesus*," "*Propter Te Domine*," "*Quid hoc ad aeternitatem*," etc. The Particular Examen was, as he always impressed on nuns and religious, of use only in proportion to the exactitude and fervour with which the "additions" (the morning and mid-day resolutions, the striking of the breast and act of contrition on the commission of a fault, the marking of the faults in a book, etc.) were observed. It is with regard to these "additions" that he most constantly charges himself with carelessness, forgetfulness, want of fervour. Several times he bound himself by a vow to a strict observance of the Particular Examen. The vow was for periods of one or three months, and was to bind under venial sin.

The page on which St. Ignatius explains his Particular Examen contains a number of lines on which the faults are to be marked, the lines growing shorter each day. This, of course, is merely symbolical. It does not mean that a new fault should be taken each week, and the number of its commissions reduced till by the end of the week they have been entirely removed; it does, however, mean that the end of each week should find a person better than he was at the beginning. In this spirit Father Cullen spent a short time every Sunday morning in reviewing the week; and so, we find written out in his Diary at the end of every week the chief spiritual events of the seven days, the thoughts that had most struck him in his meditations, the resolutions which he had found specially profitable or speci-

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ally hard to keep, the way in which his Particular Examen was succeeding. He also gave a half-hour at the end of each month to writing up in a similar way his spiritual history for the month.

Acting on the sound principle that "no one is a judge of his own cause," he attached great importance to securing the help of others in the correction of his faults. In his life at Enniscorthy there are frequent references to his "monitor," one of his fellow-Missionaries, whom he asked to keep an eye on him, and tell him of his external faults. Even then he had, also, learned to appreciate the Jesuit system of Manifestation of Conscience: "I have had (he writes in 1878) much light through thee, most holy Mother, to make full and open manifestation of all my inclinations and temptations to my spiritual director, and of all my external relations to my superior. This 'light' and its practice have brought me much consolation." And again: "I feel a most particular desire to excel in the Manifestation of Conscience. It is difficult, but, my Jesus, Thou didst not shrink from difficulties when there was question of saving me! Thou must guide me in making it. Do not let it betray me into excess or defect." Afterwards, during his life in the Society, he was not merely—according to his own declaration, oftentimes repeated in his Diary—perfectly open and frank in revealing to his spiritual guide the whole state of his soul, but he used to hand up to him a "Ratio Mensis," that is, a paper on which was recorded each day the manner in which the various daily duties, Mass, spiritual reading, examens of conscience, had been performed. The keeping of this spiritual account-book was one of the practices of the Apostolic Union of Secular Priests (*Pia Unio Clericalis*), which he introduced into Ireland, and

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succeeded, as we shall see; in propagating widely among the secular clergy.

In one of his two Diaries, the one which consisted of a short record of his comings-in and goings-out, his visits, meetings, etc., he may have felt a certain natural pleasure, the pleasure which the diarist feels in keeping in touch with past experiences and emotions; but, to some extent, too, he regarded it as a duty, for he notes how useful it had proved to him in his work. As regards the other Diary in which he records his meditation-thoughts, his faults and his resolutions, it certainly brought him no such pleasure. “Nulla dies sine linea” was for him a penance, a wearisome task. On that very account it was to be performed—but not on that account alone. It was a “bringing of himself to book;” “a book-keeping of his spiritual assets and liabilities;” and, moreover, his pen, he found, helped him to concentrate his thoughts, define his objectives, detail his methods, and bind himself to high endeavour.

(8) *Study.*

“A bee shut up in a bottle. Never quiet” was the description given of Father Cullen once by one who had known him all his life, Dr. Brownrigg, Bishop of Ossory. Nor could anyone who knew him fail to be struck by his never-ceasing, almost frantic, activity. Indeed, there have been few men whose hours were so closely packed with active work for souls, preaching, hearing of confessions, sick-visits, parlour-interviews with people in sorrow or trouble, and the multitudinous business of his vast organisations. It is not strange, therefore, that one of those who lived with him, on being asked for some impressions, said: “I cannot give you many. Except in time of spiritual duties, he was never in his room.” Though, of course, this is not to be

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understood literally, one cannot help wondering how he managed to get time for his voluminous correspondence, for writing out—as he always did—his more important sermons and public discourses, for writing the detailed sketches of all his retreat lectures, of which some hundreds, arranged in letter-files, were found after his death. He also managed somehow to keep his eye on a large number of papers and periodicals from which he had the habit of cutting out whatever he thought might be useful to him. There were boxes full of such cuttings found in his room.

Yet, there was one want in his life. He felt acutely the need he had for more study, and was always making resolutions to find, somehow or other, time for it. While in Enniscorthy, he spent all his leisure—which indeed was scant—in serious reading such as ascetic theology, moral theology, ecclesiastical history, the Exercises of Saint Ignatius, with their commentaries and classical developments. He made a vow, binding under venial sin, not to neglect this duty of study. “I thank Thee, O my God, for the study-vow I made last year. It has done me much good. Next March (D.V.), I will, when reviewing it, ask for a dispensation from it while giving retreats by myself.”

That his study-time might be as fruitful as possible, he binds himself by many resolutions, e.g., not to read at random, to choose a useful book and then to stick to it (for “if a book is worth studying well, it is worth taking notes on”), not to waste time by reading matter which is merely interesting, etc. “Oh! What loss have I not inflicted on the flock of Jesus Christ, my penitents, the religious I instruct—all left unenlightened and unguided owing to my ignorance!” “As the study of these matters (theology, etc.) is more important for my future labours than any active duty I can be engaged in,

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I will postpone all other duties (not absolutely imperative by rule) to it. Hence, besides the study of theology or ecclesiastical history required for current necessities (catechism, sodalities, etc.), I will devote one hour each day to this study, and in the following way: $\frac{3}{4}$ hour to theology and $\frac{1}{4}$ hour to ecclesiastical history, the first-named demanding more time, and being more opposed to my natural tastes. I will take notes in a book 'ad hoc.' In this matter my nature is more rebellious than in almost anything else; hence the necessity of my fighting more perseveringly and courageously." Again, I will remember that it is a ruse of the Enemy to make me feel dejected when I see everyone here clearer-headed and better able to remember theology than I am. Even when away from home, I will try to economise time so as to study at least a half-hour each day."

He appears to have kept up his habit of study in the earlier days of his Jesuit life at Belvedere; but, when he had taken up the Apostleship of Prayer, the *Messenger* and the rest, he had to give up all idea of anything like regular study—much to his regret, however. "If I were giving advice to another whom I knew to be as ignorant as I am of theology, I would certainly advise him to put in two hours a day of study. Why then should I not do likewise?" "My poor head is empty. I am putting nothing at all into it. Perhaps, however, this is for the better; it keeps me humble." "I am so unhappy at not laying up stores of knowledge. I am so ignorant, and others so well-informed." Needless, to say, such remarks are the results, perhaps partly of depression, and certainly partly of humility. His memory was a very retentive one, his intelligence was keen and powerful, his early reading had been very well-chosen and thorough. All who knew him in the familiar intercourse of community life found him possessed of a very

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large amount of general knowledge; in his professional work such as sermons and lectures, if he never ventured into the less-beaten tracks of erudition, he always showed a correct and clearly-apprehended knowledge of all the theological and moral matters necessary for his purposes. He sometimes discovered a surprising amount of knowledge on matters supposed to be outside the ordinary round of his interests. Accompanying him on the boat home from South Africa was a German professor, whose pretentious ^{own}erudition was sometimes rather trying to the passengers. One day in the drawing-room, a large number being present, he drew Father Cullen into a discussion on the Darwinian Theory of Natural Selection. The company, who expected to see Father Cullen flattened out, were surprised and delighted to find him standing up to the redoubtable man, showing himself possessed of much precise information, and making many ingenious and telling points—in fact, very evidently getting the better of the argument. The professor had “caught a Tartar.” His prestige was not mended the next day at dinner when he tried to “explain the position.”

“You know, Father Cullen, that I was not *arguing* yesterday. I was only trying to elicit your views.”

“Oh, I understood that,” said Father Cullen.

“Oh, we all understood that,” said those around, laughing with merry irony.

CHAPTER III.

CHARACTERISTICS OF HIS APOSTOLATE.

(1) *Trust in God.*

BEFORE we examine Father Cullen's apostolate in detail, it may be well to consider shortly the general qualities of mind and heart which showed themselves most notably in his active life.

First among these is his absolute distrust in himself and complete confidence in God. "Guide this Apostleship of Prayer, O holy St. Joseph, safely, as thou didst guide Jesus through Egypt. Do not let me do anything wrong. I have no trust in myself at all, but there is no limit to my confidence in God." "I have a growing sense of God's wonderful protection. It has lately brought me through so many difficulties. It gives me such a feeling of repose and sufficiency." Sometimes one should even set human prudence at defiance. "Father Lancicius says that, if we want even temporal success in a college, we should decorate our church, give generous alms to the poor, the sick and the convalescent." "If an enterprise undertaken for God meets with failure, this is often God's way of blessing it, the rain to make it grow. Even if good people oppose my work undertaken for God, God may be allowing this merely to try me, and to confirm my resolution of leaning only on Him." "Above all, in every undertaking, and especially in one directed to God's glory, one must take

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care not to let oneself be cast down by imagining difficulties and evils. If they come God will come with them, and will give us the necessary graces to meet and bear them." "Besides, expected difficulties often do not come. One should not let one's mind dwell on them, or one should use them to make oneself realise how weak one is and therefore dependent on God. How often, while we are still fearing, the port is reached; we see that the danger never existed."*

We have already mentioned his maxim "in striving to win a sinner, for every word I say to him, ten words must be said to God." Of St. Ignatius' golden rule that "in our work for God we should strive as if it depended entirely on ourselves, and at the same time believe that it depends entirely on God," he held the second part to be the more important. He was, therefore, untiring in begging the prayers of others—especially the prayers of contemplatives, children and the poor—for all his enterprises. What might be called his work was really theirs, he would merely do his best to help them at it.

(2) *Large-mindedness.*

The Greek word ζήλος from which the English word "zeal" comes, means "jealousy." And, in truth, those who are zealously set on any work are inclined to identify their own glory with the success of the work, and to regard the success of those who work with them as detracting somewhat from their own glory. Moreover, the more prominent people are in the conduct of any great enterprise, the more they grasp at all the credit of it. It is remarkable, therefore, how singularly

* There is a very good article written by him on this subject of imaginary evils in the *Messenger*, 1891, p. 169.

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free Father Cullen was from this nasty propensity. All the testimonies of those who worked with him or under him agree that he was always most large-minded and generous in acknowledging the value of others' work and help. He was, of course, not absolutely immune from temptations to this meanest of vices—his position exposed him constantly to them—but he crushed them instantly and ruthlessly. "I have sometimes been tempted to jealousy when others were given the credit of work which I did, aided by Thee. Thou knowest—and I know—that it was all Thy work. I am an unprofitable servant. Unprofitable! Nay, dishonest!" "I will treat as a bad thought, an impure thought, every incipient comparison of myself with others." "Every time I hear of good done by others, I must make a sincere act of thanksgiving to God that others so glorify Him." "Grant me, O God, to do great things for Thee; but grant, too, that Father Colgan may do still greater," is his prayer when starting for South Africa. And constantly we find similar wishes expressed: "O Mary, my mother, I do not want to carry the flag. Get me grace, however, to cheer and encourage those who fight for thy Son."

"If I thought, O God, of Thy interests alone I could not feel any unpleasantness when seeing Thy work done by others." So he wished his conversation to be "a hymn of praise," that is, praise of the qualities, character and work of others. The pointing out of faults, except for official purposes, is practically never of any good. To defend a habit of criticism on the ground that it tends to keep up the standard of achievement is nonsense—and wicked nonsense at that.

At the same time, though the ultimate object of his desires was God's glory and service, and though he was always most spontaneous and generous in his

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praise of those who worked for that glory, he was often accused—and with reason—of not appreciating the efforts of others who worked for that glory in ways different from his own. This failing of his sometimes took on the appearance of jealousy—though in reality it was the very reverse. He was a man of extremely intense convictions; when he had determined in his own mind that one method was the best, he became somewhat blind to the reasons which might be brought forward in defence of other methods. Whenever he spoke of those who took a line different from his own, he always questioned their judgment, never their motives; indeed, his charitableness urged him to make a kind of reparation to them by emphasising their zeal—a reparation which, naturally enough, did not always placate them or their partisans and friends.

Consequently he was often charged with “narrowness.” This “narrowness”—if the word be applicable to him—was in great measure the cause of his success, the enormous force of his energy being directed on projects planned with great clearness of outline, and believed by him to be the only proper ones, all others being condemned as more or less futile.

That he was not narrow-minded in another sense of the word is abundantly plain. He never lost a true perspective of values. For instance, though a fiercely zealous advocate of Teetotalism, he was never a maniac; he thought drink one of the greatest curses of Ireland, a cause of many of the sins and miseries of the people; he never imagined that it was the *only* evil, or the cause of *all* evil. Indeed, his exertions, direct and indirect, in the cause of Temperance, though they are what has made him famous, were at all times of his life only a small fraction of his work. Though he judged all things in the light of their eternal significance, and in conver-

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sation was inclined to express his judgments in terms of eternal values, he was keenly alive to all that interests men, to art, literature, politics, and was always pleased to speak about them.

(3) *Utilising Time.*

Even the meagre account which we have given of Father Cullen's life will have afforded some idea of the diligence with which he packed work for God into every moment of the day. To work for God was, however, not enough for him; the exuberance of his energy made idleness irksome. What cost him more thought and sacrifice was the choice of his work. Time was for him the most precious of things. To make the very best use of every moment of it was for him an ever-present solicitude. "I could do so many things for Thee, O God, by economising my time—or, rather, Thy time, for Thou hast lent it to me, purchased by the streams of Thy Sacred Blood. I squander so much of it!" He, therefore, constantly went over the various actions of the day to see if each of them was the best possible way of serving God under the circumstances; and he laid down rules for the utilisation of the little chips of time likely to be left unused, the few minutes between duties, the time spent in going from one place of duty to another. In his early life as a Missionary, he considered the advisability of taking a vow to lose no time. After some months, during which he resolved to act "as though under a vow" so as to prepare for the heavier obligation, he took the vow (binding under venial sin); there are references to it for several months afterwards.

This value of time was driven in on him by his constant feelings that his death was near. The experience (related above*) which he had had when a boy, or something like it, seems to have occurred to him fairly

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frequently afterwards. At all events, during the last thirty years of his life, he constantly writes, not merely as though he might possibly die, but as though he would probably die in the near future.

(4) *Well-ordered Charity.*

(a) *Relatives.*

In Father Cullen's charity for his neighbour there is a pleasing characteristic—not always as noticeable in the lives of other holy men—namely, the way in which his natural affection for those connected with him by blood or friendship retained all its freshness, spontaneity and warmth, and was—so far from being changed or lessened by his holiness—actually strengthened by it. In other words, he saw the duties of charity in their true perspective, in the order in which God lays them upon us. For instance, true Christian charity does not lessen the love one should bear one's parents; it not merely leaves that love as natural as ever; it also strengthens it by giving new motives for it, and in addition raises it to the dignity of a supernatural virtue to be rewarded with supernatural reward. There were two principles which Father Cullen recognised—and rightly—as regulating the order in which his love for his neighbour should be bestowed; firstly, the closeness of the natural bonds uniting him with them, blood, friendship, neighbourhood, a common country, etc.; and secondly, the greatness of the needs, temporal and especially spiritual, which it was in his power to alleviate.

His affection and thought for his relatives was always lively, even after their death. It is very wonderful how he never let an anniversary pass without noting it, and saying a little prayer suggested by it. The memory of his mother was fresh in his mind even in his last years;

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and he kept in close touch with his brother, his nephews, nieces and cousins, constantly visiting them and praying for them, especially in the chief circumstances of their lives. From his notes he was evidently heart-broken in August, 1886, at the tragic death by drowning of two little nieces. On hearing the news, he broke off a retreat which he was giving at Carlow, and went down to New Ross to console his brother and sister-in-law. His Diary is there to witness that his grief was not a barren or ill-directed one; it urged to prayer and sacrifice for the little girls' souls and for the consoling of their parents' grief.

(b) *Religious Brethren.*

Then, too, there were the members of his other family, his brethren in religion. With them he was kind and affable, and, when encouragement was in place, encouraging. "My first duty is to 'our own people,' and my most important visits should be to those of them whom I think a visit from me would cheer or help. With God's grace, I will go round and pay these visits." In his relations with his brethren the one thing which troubled him was his inclination to "banter": "Sometimes it is not taken in the spirit in which it is meant. If so, it ceases to be fun." He is very often found questioning himself as to the line to be drawn between joking and slightly unpleasant quizzing. We have already referred to the anxiety he sometimes felt as to whether in his impulsiveness or excitement, especially in arguments, he had offended against strict charity.

(c) *Friends.*

The first word spoken by those who knew Father Cullen in any intimate way, is invariably: "He was a true friend," "He was the sincerest friend I ever had,"

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or something of the kind. And, indeed, his Diaries are full of his friends. Their good fortune is mentioned with a "Deo Gratias"; the mention of their sorrows or deaths always calls forth a little prayer. They are apparently never forgotten. Some of them who had died forty years previously are mentioned when Father Cullen dwells on the memories of his early years. The sensitiveness of this affection is sometimes revealed in accidental ways. For instance, on one occasion he had a difference of opinion with one of his closest friends, Tom MacCabe (as he always calls him). The difference (which arose from his refusal to give the Pioneer Hall as a breakfast-room for the children rescued by Mr. MacCabe from the proselytisers) developed with some warmth between the two men, both of them somewhat "Sons of Thunder." Father Cullen constantly speaks with evident misery of heart about this dispute which his rigidity of principle—of which, however, he did not repent—had caused between him and one of his dearest friends.

(d) *Country.*

He never had any scruple about nursing within his breast, and expressing boldly, the fiery patriotism which he had brought with him from his home. The bonds which bound him in community of blood, tradition, material interests and Faith with the other children of Ireland were for him bonds forged by Almighty God. Patriotism was not merely an instinctive sentiment; it was a duty. Though he never—even while he was a curate at Wexford, and free to do so—appeared on a public platform, or—in spite of his friendship with John Redmond and many other Irish politicians—took any part in politics, he followed with keenest solicitude—even on his death-bed, as we have related—all the developments of Ireland's struggle. He had inherited the

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“ ninety-eight ” and the Young Ireland tradition ; was a strong Nationalist all his life ; an ardent advocate of the Gaelic League’s efforts for the study of Irish ; and, after 1916, a warm sympathiser with the Sinn Fein struggle.

His love for Ireland was at all times very tender ; the thought of her was never far from his mind. Even in South Africa he is constantly thinking of her and her children ; he is reminded by the African scenery of the—to him more winsome—Irish hills and lakes and vales ; and he is delighted beyond measure when he comes across—as he often did—Irish folk, and especially folk of his own Wexford.

Of the many Irish “ hard cases ” whom he met in Africa, there was not one whom he failed to win. On one occasion, he used to relate, while he was watching a group of soldiers pass by, he was moved by some instinct, and said to one of them :

“ Where are you from, my lad ? ”

The man showed himself very gruff and wanted to pass on, but said sullenly : “ Ireland.”

“ From where in Ireland ? ”

“ Dublin.”

“ From where in Dublin ? ”

“ Grenville Street (a street just off Gardiner Street.) ”

“ See that now ! How I picked you out, for I am from Gardiner Street myself. Tell me, now, did you ever go to confession in Gardiner Street ? ”

“ I did,” said the man, growing more genial.

“ What priest used you to go to ? ”

“ Begorra, Father, you have a terrible eye, I used to go to you ! ”

“ Well, you know I won’t kill you, so you will come to me again in memory of old times.” And the poor fellow did.

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If his patriotism was one of feeling, urging him to love all the things of Ireland, not merely her children at home and abroad, but her songs, her stories, her language, her very soil—he had taken some stones from Lough Derg and kept them in his room to be placed with him in his coffin—it was also and above all a practical love of his fellow-countrymen. Like all the other noble impulses of his heart, it drove him to plan things, to do things, and to get things done. His love of Ireland is often mentioned by him as one of the holy motives inspiring his Temperance work. It urged him, too, to organise a special League by which Irishwomen might be taught the all-important duty of housewifery, and by which he might improve the material conditions of life among the poor. He used every opportunity to impress on all Irish folk their duty of using goods made in Ireland, and of thus lessening unemployment and stopping the flow of emigration—for “emigration is,” he said, “the bleeding to death of the country, and the loss of countless Irish souls.” Articles innumerable in the *Messenger* were devoted to this subject; many of them were addressed in particular to convents—which, he considered, could do still more than they were doing to initiate home and cottage industries among the poor.

Of course, he realised perfectly that all such suggestions were merely palliations of the deep diseases which were eating into the body of the nation; for a radical cure, Irish autonomy was absolutely essential, and he consequently, longed and prayed for it all his life long.

No independence, however, would re-create a happy and holy Ireland unless the educated classes were thoroughly instructed as to their duties to their country, and as to the means by which they could bring about her regeneration. He often spoke most anxiously as to this point, and expressed his belief that Catholic

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citizenship was one of the most important educational subjects of the day, and should be taught far more thoroughly than it was in all colleges and convents. Boys and girls should be trained to aim at something more than the saving of their souls and the securing of personal prosperity; they should be made to feel their responsibility for the good, both material and spiritual, of those with whom God has united them in fellow-citizenship and neighbourhood. This was the theme on which he dilated with much fervour when towards the end of his life he was invited to address the boys at Clongowes Wood College.

(e) *Souls in Need.*

Though work for the people of Ireland, so closely bound to him, was very dear to his heart, it was not the work which, had he been free, he would have chosen. Poor souls out in the darkness of unbelief made an even stronger appeal to him, for their needs were greater. "If I were a young man," he said on his death-bed, "and got leave, I would be off to China in the morning." This was the reason why, at very great inconvenience and risk to his work in Ireland, he so eagerly made use of the permission to go on his two South African tours; it was the reason why he got many of the African convents to open their schools for blacks; it was the reason, too, why he constantly prayed to be sent on a foreign mission. He often wishes, and thinks of asking, to be sent to Australia, but cannot be sure of God's will in the matter: "O my dearest Mother, I give myself entirely to thee, and I beg of thee never to let me go astray a hair's breadth from the will of thy Son. Tell me clearly if in His interests I ought to suggest Australia." We do not find that he ever actually volunteered for Australia—perhaps because it

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was not a missionary country in the usual sense of the term, the work he could do there being pretty much what he was doing in Ireland.

His love and reverence for the poor was very notable. Knowing so intimately their lives, he was able to talk to them of the things that most interested them, and, when with them, rather liked to use many of their slang expressions; but, though he thus made himself at home with them, he always treated them with the reverence due to Christ's special friends. Stories innumerable are yet told by many poor people of his kindliness and familiarity; yet, he often examines himself as to whether he was not a little hasty in dealing with their importunities or a little supercilious in manner. On young priests he used to urge the importance of answering the salutes of the poor with something more than a careless nod. A great deal of money was given him for the poor, but he generally disposed of it through the hands of some of his friends, mostly members of the Vincent de Paul Society, who were likely to know more intimately than he could the cases that most deserved pity. While attached to Gardiner Street Church, he took under his special care a very dirty and very disreputable lane-way called Nerney's Court, and tried to repeat in it some of the wonderful transformations he had wrought forty years previously in the Shannon district of Enniscorthy, devoting special attention to the boys, for whom he set on foot evening classes.*

(5) *Kindliness.*

The success of an apostle depends to some degree on his manner. There have been, and are, saints who impress but repel, whose works are without great fruit of

*In a very beautiful article written by him in the *Messenger*, 1892, p. 156, we have a good presentation of his love and solicitude for the poor of Christ.

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souls—at least as far as we can judge, for we know not the secret workings of God. The proverb, “*un saint triste est un triste saint*” may not be always true, but a forbidding type of sanctity is certainly not the most perfect imitation of the sanctity of Christ. Father Cullen was gifted by nature with a great power of attracting souls, especially souls in suffering. His “wonderfully kind and handsome face” is yet spoken of by those who knew him as a young man. Though in later life he could not have been called remarkably handsome, the kindliness of his expression struck most of those who met him. He had a wonderful power of quick, deep and delicate sympathy, which was always recognised to be absolutely genuine; there was nothing in it of the superficial feelings summoned-up at command, the professional manner, or the stereotyped phrase. While slow, deliberate, and thorough in inquiring into all the circumstances of those who asked his advice, his judgment was rapid and given with an air of great sureness and definiteness. His transparent sincerity of thought and speech, and his strength of conviction inspired a great confidence in all, especially those of a doubting or flexible character, or those crushed by sorrow. Though much of this power of entering into the minds and hearts of others was undoubtedly the result of natural gifts, he had vastly increased it by the constant self-examination and self-improvement of which we have already spoken.

His letters of condolence (of which we give one as an example of the rest), consolation, advice, were often treasured for years as precious and ever-fresh keepsakes—not that they contained anything extraordinary in matter or manner, but because their words seem to carry with them the sound of Father Cullen’s voice, the consoling strength of his sympathy.

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“ I am indeed grateful to the Adorable Heart of Jesus for the news which your letter brought me to-day.

“ Viewed in the light of this passing world, it is sad that one so young and so lovable should be called so early away; but, viewed in the light of God’s mercy, what a blessing it is that the poor child has made his peace with God, and that he is ‘ going home ’—to that home where there shall be no more sorrow for him any more, and where an anxious future shall be exchanged for the bright eternal presence of God in Heaven.

“ I know how much you will feel this terrible blow—if anyone but a mother can feel an idolising mother’s love—but I feel, too, that you will be grateful that ere you have come to your own crown, he has gone to his, to await you with — in Paradise. Had he survived you and left you in doubt and fear, the trial at your last moments would have been heavy indeed. Now, though the cross is heavy, Our Lord’s merciful Heart is making it lighter for you. And I need not say that I will say Mass for him to-morrow and pray on for him to the end.”

Another quality which added greatly to his power of winning affection and confidence was his extraordinary memory for faces and names. On one occasion, for instance, when meeting a woman in Enniscorthy, he asked her about a friend of hers whom he had only met once, and that some thirty years previously during a mission he had given in Liverpool. The name of the girl and all the circumstances of her case were still clear in his mind.

(6) *Tactfulness.*

The natural accompaniment of his gift of sympathy was a delicate tactfulness—many instances of which have been recorded—with people who were either fractious or hyper-sensitive by nature, or whose mental poise had been disturbed by weight of trouble. Rarely

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indeed did his patience, self-control, sincerity, extravagant kindness, and sensitiveness to others' feelings fail to bring peace.

In seeking for souls he often got a rebuff, but, quick as was his temper, he rarely let his patience snap. He would let the line run out and play the fish. Once on a road near Enniscorthy he met a man leading a horse. He had been told that this man (a horse-trainer), who had been in England for some time, had lost the Faith. So he accosts him :—

“ Well, Mick, how are you getting on ? ”

“ Look here, Father Cullen, I don't want to be seen talking to any of your cloth.”

“ And why is that ? ” said Father Cullen.

“ I am a 'nostic ” (“ agnostic ” he meant).

“ Oh, I see; but what is that ? ”

“ Well, I am not going to explain, but I am one of them, and I hate all priests and humbug.”

“ That's too bad,” said Father Cullen. “ I am glad to see you like a good horse, at all events. That is a fine piece of horse-flesh you have there.”

So the man told him he had bought the animal for a gentleman of the neighbourhood.

“ Where did you buy him ? ” said Father Cullen.

“ At Liverpool, and I'll tell you what happened when I was leading him away after buying him. A fellow half-drunk stood in front of me, and called me ‘ Paddy the Papist.’ So I up and knocked him. ‘ I'll learn you what a Papist man can do ! ’ ”

“ But,” said Father Cullen, “ I thought you were a 'nostic.”

“ Oh, well ” The poor chap had forgotten his “ patter ” and did not try to resume it. Soon after, he made a general confession to Father Cullen, and within the year died a holy death.

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In his dealings with individuals this tactfulness was unfailing. It often won him astounding success in riding and directing the storms which not infrequently arose in the organisations he managed. Indeed, his knowledge of human nature, fertility of device, agility of mind, sensitiveness to changing feelings in those listening to him, rarely failed him in appeasing turbulent spirits and in finding a *modus vivendi* between clashing interests.

In view of this, it is not a little strange that in his lectures he sometimes struck a wrong note—and kept on striking it—careless of the annoyance he caused. One instance of this, which occurred when he was giving a Retreat to Penitents, has been referred to; another will be spoken of in connection with his campaign against the immodesty of women's attire.

He was also inclined to harp too much and too forcibly on Total Abstinence when giving Retreats to priests and nuns. This was especially the case before he had adopted the Heroic Offering, and had thus based his movement on the motive of sacrifice for Christ's sake. It created a prejudice against him in certain convents—a prejudice, however, which he subsequently overcame in nearly every case.

He sometimes tricked people into a Teetotal Lecture—but so openly that they could hardly be angry. For instance, a "Lecture on South Africa, with slides," used to be billed and posted over a town. People flowed in—especially during and after the Boer War when South Africa was a "draw." They got twenty minutes on South Africa, and an hour and forty minutes of Pioneer propaganda (with occasional references to the rest of his remarks on South Africa which never came), and at the end were called on to sing Temperance songs!

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It is, of course, possible that, in the above cases where he annoyed people, he was unaware of the annoyance and the futility of his words; but, on the other hand, he may have been acting on the Apostle's principle of "opportune importune," believing that, as the first drink of certain wines is unpleasant, so, too, virtue is an acquired taste, and that in the end people would listen with less displeasure to his proposals of reform. He may have been right after all; indeed, the history of his Teetotal proposals which, after being scoffed at by the whole country at first, were finally adopted by so many hundreds of thousands, may have urged him to ignore the annoyance caused by his other reforming activities.

If he had a sharp eye in general for the sore points in the souls with which he was dealing, and could skilfully avoid them, he had a sharp eye, too, for trickery. He could not be easily fooled. This was often discovered to their chagrin by many of the profession—a numerous one in Dublin—who trade on priests' soft-heartedness and simplicity.

"Oh, Father," said a man to him one day on the street, "poor Judy is dead."

"Oh, I am very sorry to hear it," said Father Cullen. "When did she die? What did she die of?"

The man's richness of affecting detail aroused Father Cullen's suspicions.

"I am very sorry for you. I'll go and see her."

"You can't go now, Father. The women are laying her out."

"Come with me and show me where you live. You can send in word to the women, and they will let me see the poor creature."

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“Ah, to —— with yourself and Judy!” said the fellow, who saw his game was up.

(7) *Brightness.*

Father Cullen had none of the joyousness of manner which is so often found allied with great sanctity. He was by nature of a melancholy disposition. His face had habitually a rather sad expression, and his tone of voice, even in conversation, but especially when speaking in public, was somewhat funereal. Once, when presiding at a concert in his Pioneer Hall, he had introduced a young lady with the words: “Now we shall have the delightful pleasure of hearing the song —— sung by Miss ——.” The voice of a wag at the end of the Hall took up the exact note at which he left off: “May her soul and the souls of all the faithful departed” The audience—and, needless to say, Father Cullen himself—appreciated the humour of the incident.

This melancholy of manner and countenance was a reflex of his character. He was very much inclined to dwell on the dark side of things, to magnify possible difficulties and disasters. Indeed, one of the strangest anomalies in his character was that with his pessimistic disposition he united a bold initiative and an unwearying persistency. He was quite well aware of the harm which this gloominess of spirit tended to inflict on his work, and he strove to cultivate a brighter habit of mind. Sometimes, however, his gloom, getting the better of his tactfulness, inflicted pain on others, and caused himself bitter self-reproach. The following is an example. He had been to see a poor woman who was sick. Meeting her husband, he said: “My poor man, your wife is very bad. Tell me, what does the doctor say of her? Does he give any hope?” The poor man

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got a terrible shock at these words, for he had not imagined his wife to be dangerously ill—as, in point of fact, she was not—and, naturally enough, felt a dislike to Father Cullen from that on.

(8) *Humour.*

On the other hand, if he was melancholy he had—as many melancholy people have—a very lively sense of humour. The memory of him retained by those who knew him in the Shannon is that of a man who was always making people laugh. Such he always showed himself in community life, too; he himself records that one of the Fathers accused him publicly of “not being sufficiently serious in conversation!” Such a charge seems certainly inconsistent with all we know of his earlier life as a child and boy, and of his whole later life. We can only suppose that the priest who made it failed to appreciate the real significance of the humour with which Father Cullen’s conversation in community life was habitually seasoned. It was a gently satirical vein, and was usually aimed at everything like pretence, excessive dignity, or affectation of grandeur. We find him often examining himself on this “banter,” as he calls it, anxious lest sometimes it might have had too much salt for the palates of his hearers. It was, however, only *too much* salt that he thought objectionable in himself or others; much of his success in putting people at their ease and winning their friendship, and also in brightening his lectures, was due to his humorous sallies and his keen eye for the foibles and pettinesses of human nature. The expedients of female vanity—of which he displayed an intimate knowledge confided to him by some of his lady-friends for his instruction—were often the theme of his bantering humour at ladies’ retreats.

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(9) *Prudence.*

All through Father Cullen's Diary, and *à propos* of all kinds of things, appear the mysterious letters B.U.P.E.N. They are the initials of the words "Becoming," "Useful," "Prudent," "Easy," "Necessary," and show the frequency with which he applied Saint Ignatius' System of Election to the most ordinary problems of life. Such constant debating with himself served as a check on impulsive decisions, gave a great consistency to his conduct, and must also have increased his fertility of resource and his prudent dealing in difficult circumstances. For he was the most prudent of men. Never does there appear in his most intimate writings the least trace of hysterics. However ardent his desires, he never allows them to drive him into action which might conflict with his first and deepest-lying solicitude, the greater glory of God. When, for instance, he reads of the heroic actions of saints, their extravagant mortifications, or their vows to do something beyond ordinary mortals' power, he records his desire to imitate them, his holy envy of them, but instantly examines whether, in the concrete circumstances of his life and given his own character and duties, such holy follies might not in the end be less conducive to God's glory—a thing infinitely more important than the satisfaction of pious sentiment. Consequently, in the matter of health, his charge against himself is, not that he takes too much sleep, but that he takes too little, thereby lessening the intensity of his prayer; and one of his prevalent anxieties was lest he might be taking on too much work and scamping it. Hurry and precipitateness were temptations to which he was (according to himself) constantly yielding, and for which his "Examen of Prevision" and a more alert checking of his pious impulses were imperatively required.

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(10) *Ingenuity.*

Of his prudence in the direction of souls we shall speak later on. Here a word may be said of the ingenuity of his suggestions in practical affairs. The following little incident told by a nun will illustrate it.

When proposing the Treasury Sheet of Good Works, he found some difficulty in getting convents to take it up. One day when he had recommended it in a certain convent, the Mother Superior said to him: "Really, Father Cullen, the Sisters have more than they are able to look after with all the new fads of the present day—not meaning, of course, that the Treasury Sheet is one." "Well, Mother," said Father Cullen, "have you no old nun past her work, one who is not able for any duty of any kind?" "Indeed we have," said the Mother Superior. "Poor old Mother B——. But what could she do, Father?" "Will you send her to me, if you please? She is just the one who will suit me." Poor Mother B—— hobbled in to him, leaning on her stick. Father Cullen said: "Mother, I have sent for you, and I want you to do something for God's greater honour and glory." The poor old lady answered: "You see, Father Cullen, how feeble I am, but if there is anything you think I can still do for God, only mention it and I'll do my best." He then and there explained to her the Treasury Sheet scheme. "And now, Mother," he said, "I'll depend on you to see that the Sisters make the Acts and jot them down every month. Remind them when you see they are forgetting." This good soul worked up the Treasury Sheet for him, and with wonderful success. He had the same work done in other convents by poor delicate Sisters who were looked on as useless.

Seldom, indeed, did he lie down hopeless in face of difficulties. When he needed money to save some soul

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from danger, he generally got it "by hook or by crook." On one occasion he went boldly to a wealthy man, one who was not generally profuse in charity-giving, and put an urgent case before him. The man received him very coldly, saying it did not concern him: he was under no obligation of any kind to give help.

"It is an urgent case," Father Cullen said. "You can save a poor fellow from utter ruin of body and soul, without much loss and without any trouble to yourself."

"But I am not bound to give away my money."

"Your money! You have the use of it in this life, and you will have to answer for your use of it to God who lent it to you. What will you say to God when you die, and He tells you that He once asked back a little of what He had lent you, and that you refused Him?"

"Oh! well, I suppose I'd better let you have it."

And Father Cullen got his cheque. That he was found "irresistible" by Mr. Devereux, of Wexford, is not, then, surprising.

Sometimes he adopted other expedients for floating poor wrecks. He tells us of a case in point, that of "the only woman drunkard whom I ever converted." She was a Dublin fishwoman whom he managed to get to take the pledge. He saw, however, that if she remained at her trade she could never keep from drink; some other way of living had to be found for her. He asked her could she knit socks. She could—in a kind of way. So he got her a supply of wool. Then he had to get her a steady market for her socks. And he did; he persuaded a friend of his, a medical student, to take her socks—unwearable things they were—regularly! God blessed that medical student afterwards.

As editor of the *Messenger* he was often badly off for

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articles on subjects he wished to be treated. Many are the stories of the way in which he extracted articles from people who had never written before, sometimes people apparently the least likely to be able to write articles. Especially as manager of the Pioneer Hall, did he find himself often in sore straits, and had recourse to his wonderful power of *faire faire*. He could get people who had never lectured to lecture; people who had never written plays to write them; people who had never sung songs in public to sing them. Shyness, diffidence, nervousness, inability, were all excuses brushed away in his overmastering manner. Suggestions of all kinds were poured forth by him till the poor victim was pinned down and sent away, pledged to something definite—and followed up persistently afterwards.

(II) *Talent for Organising.*

Having been invited to read a paper at the Annual Meeting of the Maynooth Union in 1901, he chose for its title "Parochial Organisation." The paper is a most valuable one, and deserves to be better known. It treats of the many achievements for God's glory and the welfare of souls which the clergy, by a more general adoption of the principle of organisation, could very easily realise; and, in particular, it gives most practical instruction as to the qualities which an organiser should seek to develop in himself, the faults he should avoid, the proper choice of officials, the relations between the various grades of an organisation, the usual causes of failure, etc. The subject of this paper was one calculated to be of great profit in Ireland where the practice of Catholic social and religious organisation is much less developed than in almost any other country of Europe. It was also a subject on which Father Cullen, who had built up the largest and most vigorous of all

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Catholic organisations in the country, could speak with acknowledged authority.

For he was an enthusiastic organiser. He had a firm belief in the advantages of grouping people for good purposes. They thus developed, he held, a corporate pride, a sense of identified interests, and a tendency—very effective though mostly unconscious—to correct and check each others' failings, and to encourage each other in good conduct. And so, from the first days of his priesthood, he was active in starting all kinds of pious associations. He was constantly thinking in terms of Leagues, Congregations, Sodalities, Confraternities, Committees, Sub-committees; and what he had planned he was always ready to carry out—for his castles were never in Spain but always in Ireland. He had all the qualities of a great organiser; the faculty of conceiving his objective in clear-cut outline, and of forecasting and weighing all difficulties; undaunted courage and untiring persistency; a wonderful power of picking out from the crowd the characters most suitable for the work he proposed to assign them; and, lastly, a marvellous personal influence. We have already mentioned another quality which helped him much. His tendency to dwell on the black side of things and to anticipate failure prevented him from ever being over-pleased with his own work, and consequently urged him to be for ever planning improvements in it. Though he had been organising Temperance associations on a large scale since the year 1877, it was only thirty years afterwards that he became even moderately satisfied with the results of his efforts.

PART III.

APOSTOLIC WORKS.

CHAPTER I.

WORK FOR PRIESTS.

WE HAVE seen how Father Cullen had early made his own St. Ignatius' motto, *Ad Majorem Dei Gloriam*. He desired to make the most fruitful use for God's glory of the energies which God had given him; to use them in such a way that their influence would continue and extend, even after he had himself ceased working. This was the principle that led him to use, whenever possible, the method of organised apostleship; it led him, too, to prefer working on those whose influence would be most wide-extending, priests and ecclesiastical students in the first place.

He had the strictest ideas—and acted on them—as to the tests to be applied to aspirants for the priesthood. An answer given by him once to a priest in charge of a seminary, who had asked his advice about a doubtful case, will show his solicitude on this point: “If you have *any* doubt, give the Church the benefit of it. She can get on without the services of any given student, however gifted he be. But an indifferent priest will do her much harm—the more harm, the more gifted he be.”

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During his novitiate he notes one day : " Père Petit told me to-day (and said I might put it in writing) that my mission was for the clergy and seminaries, but that I should meet with many contradictions." This he calls in another place " the paramount vocation " of his life. Though this direct work for the clergy occupied only a small proportion of his time, it was probably the work into which he put his best efforts. It took two chief forms; the giving of retreats to the clergy, and the foundation of the Apostolic Union. He gave the annual diocesan retreat in at least twenty-two—perhaps in more—of the Irish dioceses, and three or even four times in some of them. The late Archbishop of Dublin said to a friend on one occasion that, of all the retreats he had attended in his long career, that of Father Cullen seemed to him by far the best, being at once the most impressive and the most practical. It is not surprising that as a giver of priests' retreats he won this high meed of praise. Hardly any priest of his day possessed such an intimate knowledge as he had acquired, from both within and without, of the life, the difficulties and the troubles of the secular clergy. His frankness in giving advice, authorised by his sanctity, good sense, and experience, was calculated not merely to stimulate the zeal of his hearers, but to arrest and hold their attention. He was profuse in practical suggestions as to how a priest's work and influence could be made more fruitful of spiritual good.

One point which he rarely omitted to develop on these occasions was the advisability of priests doing all they could for the organising of recreations, amusements, Irish dancing, etc., among their people, so as to counteract the less healthy entertainments which were working no little havoc of souls. He wrote a special lecture on this subject which he delivered on several

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occasions in seminaries—Maynooth, Carlow, All Hallows, etc.*

The Apostolic Union is a voluntary association in which priests engaged in parochial duties unite for the purpose of helping each other to preserve their priestly dutifulness and fervour. One of its chief features is that each priest binds himself by promise to mark, upon a paper drawn up for the purpose, the way in which he has performed the chief priestly duties of the day; and to send this *Ratio Mensis* regularly at the end of the month to his spiritual adviser. It was founded in Paris by Monseigneur Lebeurier in the year 1862, and its Golden Jubilee was celebrated by a large meeting of the members of its Irish branches gathered at Clonliffe College in October, 1913. In the address which he delivered to the priests there assembled, Father Cullen told how he had introduced the Union into Ireland—a fact which many of his hearers learned then for the first time.

While he was doing his Novitiate at Louvain in the year 1883, he had—as we have seen—felt a call from God to devise means of intensifying the spiritual life of the clergy, and had accordingly drawn up a scheme for this purpose. On proposing it to the Rector of the house, he was told of the Apostolic Union, then flourishing in France and Belgium, and was given its constitution and rules. He recognised it to be far more perfect than what he had devised, and learned moreover that it had received the sanction of two Popes, and had been richly endowed with privileges and indulgences. On the suggestion of the Rector, he went to Alost, where 150 priests, members of the Union, “the cream of the Belgian clergy,” were about to make their annual retreat. He was deeply impressed with the spiritual

**Vid.* Appendix I.

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fruitfulness of the Union, and was warmly encouraged by Père Petit, who was giving the Exercises, to introduce it into Ireland. He lost no time in acting upon this advice; in the very first diocesan retreat which he gave after his return to Ireland, namely, to the clergy of the Archdiocese of Cashel, he described what he had seen in Belgium, and suggested to them that if a branch of the Union were started in the Archdiocese it might spread over the whole country. The suggestion was taken up warmly, and the first Irish section of the Apostolic Union was then and there established. Father Cullen continued the work of its organisation, and suggested to its President (Monseigneur Lebeurier) that Father Michael Kelly (now Archbishop of Sydney) would be a suitable head of the Irish branch. Indeed, not merely Dr. Kelly, but his two successors, Father Busher and Father Rossiter, were appointed at Father Cullen's suggestion. It is to be noticed that all three were members of the Enniscorthy House of Missions. For some years the members of the Apostolic Union used to come together for a Day of Recollection in Milltown Park or Clonliffe College, and were addressed by Father Cullen. This custom, however, fell into disuse* owing to the difficulty of coming long distances from different parts of Ireland. In his Jubilee address Father Cullen urged the utility of this Day of Recollection, and suggested that it might be made in various centres through the country.

It was often noticed that, when giving retreats to children, Father Cullen used to urge them to pray that God might help priests in their work. Priests need much prayer, and he thus secured much prayer for them, while also he indirectly engaged the interest and attention of the children in the momentous spiritual combat which

* It has since been revived.

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was being waged on earth, a combat in which all of them were called on to take a part—many of them perhaps a very active part.

CHAPTER II.

WORK FOR NUNS.

THE SALVATION and sanctification of souls, the purposes for which Christ founded His Church, depend, of course, primarily on the apostolate of the priesthood; but they depend largely, also, on the apostolate of the women whom the Church consecrates as her helpers. Indeed, if one prescind from the administration of the Sacraments, for which the clergy is specially ordained, and considers merely the apostolate of personal influence, one might hold that the activities of nuns in a Catholic country are as fruitful for God's interests as those of the clergy. This was Father Cullen's conviction, at all events. He was never tired of insisting in his addresses to nuns that they had laid upon them the responsibility for the training of the men as well as of the women of the country: "You are training the mothers of the coming generation, and men are what their mothers make them; a man's early training counts far more in the formation of his character than almost anything which can happen to him afterwards. You are training, also, the wives of the coming generation; and a wife can generally do more to make or mar her husband than he can do to change her."

Hence it was of the first importance that nuns should be properly trained for their lofty vocation; that, above all, they should be animated with a burning personal

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love of Christ such as urged Mary and Magdalen and the other holy women, who served Christ in close union with Him when He was on earth. To nourish such a spirit in Irish nuns was an object close to Father Cullen's heart. Of the hundreds of convents in Ireland we imagine that there were hardly more than a score which did not, at one time or another, receive a retreat from him—many of them having him several times over.

For the acquiring of solid piety he insisted that they should make an intelligent study of St. Ignatius' *Spiritual Exercises*: "Nowhere else are the principles of religious life, of enlightened reasoned piety, set forth more clearly or more forcibly. Mistresses of novices, in particular, should be familiar with every part of it. The New Testament, the Imitation, and the *Spiritual Exercises* are light, fire, and air for the soul."

The accounts—very numerous ones—left by the nuns to whom he gave their retreats are all more or less the same. At his arrival they often felt awe and depression—he looked so solemn, even melancholy. They had an apprehension that they were in for a gloomy week. But this apprehension was quickly dissipated. His lectures were found to be, not cold or unfeeling, but full of warmth and comfort. The glow of God's love in his heart was soon communicated to his hearers. He was found to know their lives intimately, understand their difficulties, feel their weaknesses and sympathise with their troubles. In dealing with their little faults and shortcomings, he was never threatening or denunciatory, but lovingly reproachful; if he was, as was his bent, sometimes sarcastic, it was a humorous sarcasm that did not pain, but led folk to laugh at themselves. For instance, his story of the countryman's impression of nuns could hardly have offended. A labouring man had come up from Wexford to spend a few days in

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Dublin. He had been brought by one of his friends early one morning to a convent chapel in which the nuns were engaged in their morning meditation. Father Cullen, questioning him afterwards about this, got the following description of it: "There they were, all around the chapel, sitting sideways in a lot of stalls, *thinking of nothing.*"

The way they should say their prayers was the way which an old woman in Wexford had once recommended to him. She brought him a stipend for a Mass and told him what the intention was. "Now, Father," said she, "I want you to put your heart into that Mass."

The only fault which ever drew from him a sharper note was any lack of kindness or gentleness on the part of nuns towards the poor or sinners. This he regarded as a failing in the very first external quality which Christ, "meek and humble of heart," demanded from His followers. On one occasion, he had brought to a convent a poor fallen girl sadly in need of shelter and motherly care. The Reverend Mother, however, would have nothing to do with "that class of persons." Father Cullen was furious, and attacked her there and then in the presence of some of the other nuns: "Well, ma'am, yours is not the way Christ treated poor people. And let me tell you this. If you had been in the situation and surrounded by the temptations of this poor girl I doubt very much whether you would have been any better than she; indeed, your present pride makes me think that you would not have been half as good." His indulgence, ever-ready for other faults, was not too easily extended to the nun who allowed the routine of her work—nursing or teaching or visiting—to rob her heart of its tenderness and her manner of its gentleness.

But chiding was a string which he only occasionally struck. Following strictly the Exercises of St.

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Ignatius—which were so thoroughly assimilated that his lectures had always a strongly individual character—he aimed above all at inspiring his hearers with a fervent love of Christ. This love filling their hearts would drive out all faults. In many convents his lectures were taken down in shorthand and have thus been preserved, but a bare *resumé* would give a poor idea of them, while to give them *in extenso* is forbidden by the exigencies of our space. Suffice it to say that they inculcated the very highest degree of perfection, that perfect purity of heart and complete self-sacrifice for love of Christ which was the aim of his own life.

While he was fond of insisting that nuns should never devote too much of their energy to the purely secular side of their calling, as nursing, teaching, etc., and should remember that they are first and foremost apostles—and anything else only in a secondary way—he was equally insistent on their duty, not merely of efficiency in their secular work, but of taking a real, living, practical interest in all those with whom it brought them in contact. “You must enter into the minds of those you deal with, and unite your hearts with theirs, helping them by your living sympathy to bear their burdens. Talk to them of their parents, their husbands and their wives and children; take an interest in their daily work, the circumstances of their lives, the marriages, deaths, sicknesses and joys of themselves and their relations; make them feel that they have in you real sincere friends, not mere professional advisers. In doing this, you will, if your own hearts be set on God, bring their hearts to God also. Above all, let those in your charge be ever in your prayers. Only if you speak twice to God for every once you speak to them, will your word carry with it the unction of the Holy Spirit.”

Nuns were also to be careful to inculcate a piety, not

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of flowers and parade, but of the will and heart. Their girls were to be trained, not as though they were going to be nuns, but that they might be good dutiful wives and mothers—as the vast majority of them were called to be.* On this point, and the various applications of it, he dilated with many practical suggestions and diverting anecdotes. In particular, he urged that school-life should, as far as is possible, be made like to the life which the girls would lead afterwards; it was not to be made too soft or smooth; there should be in it little trials and obstacles. In dealing with these, the girls would acquire some of the fortitude they would so much need in their future lives.

If he was thus practical and detailed in his suggestions as to how nuns could best spread the fire of God's love on earth, he was not less practical and detailed in instructing them how best to keep that fire burning in their own hearts. His exhortations to perfect love and service of God formed by far the greatest portion of his lectures to nuns; but, next to this, his chief solicitude was to instruct them in the whole methodised system of spirituality which he had found so fruitful in his own case. He details to them his various devices for forcing oneself to practice certain virtues and devo-

* A short extract from a letter written to the directress of a country sodality will illustrate the kind of work he wished nuns to undertake at times for the improvement of the people about them:

"I wonder, shall I ever see that club-room? Tell the C.C. to write to Messrs. Riley Bros., Bradford, magic-lantern manufacturers, for their catalogue. I hope that, besides other interesting topics, he will think of lectures on seeds, soils, manures, etc. The Rev. Mother could suggest other subjects. If you have—or can get—photographs from the Department of Agriculture, or can get suggestions for photographs from them, send these photos to Miss F——, ———, Dublin, who will make splendid slides for (I think) 6d. each—'Danish Agriculture,' 'Poultry,' 'Stall-fed cattle,' etc. There is a new field for you!"

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tions; explains to them the methods of prayer by which they would most easily keep united with God, and the system of self-examination by which they could keep their souls unstained by faults. Something of the spirit of his exhortations may be gathered from the following letters, taken more or less at random.

The first is addressed to a novice on the occasion of her profession :

“ A thousand felicitations on your great joy to-morrow. Now that you are taking the final step, fastening the last link that will bind you for ever to the Heart of your Heavenly Spouse, be very generous. Ask earnestly for the genuine spirit of prayer, deep devotion to the Heart of our Blessed Lord, and a spirit of constant, hourly mortification in little things—especially in words and deeds of charity. Practise this mortification in unflinching attention to your Particular and General Examen of Conscience, in which, twice a day, you go to the Divine Confessor, Jesus Himself, to tell your faults and get forgiveness and fresh graces. Fill a little Spiritual Basket every day with these acts of mortification to present them to Our Lord when the next morning he comes to you in Holy Communion.

“ Now, remember! ‘ If any man wish to follow Me let him deny himself, take up his cross and follow Me.’ One word more; cultivate a special devotion to the Imitation of Christ. Every day read a portion of it consecutively, and apply it to yourself. Write down in your little *libellus cordis* (the book of your own heart) the sentences which strike you most and most influence you.”

The next letter is also written to a novice :

“ I was delighted to get your letter, and gladder still to learn how happy you are in your new home. Each day will increase your happiness if you keep yourself

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prepared to accept cheerfully and entirely every sacrifice which your Divine Spouse in the Blessed Sacrament exacts from you. You are old enough—and have seen enough of the world—to know that everywhere there must be crosses and sufferings, something which we do not like, perhaps some person whom (without any fault on their side or on ours) we do not care for. Then, there is loneliness, monotony, weariness of mind and body. Often, too, in religion there comes the thought : ‘ I could have served God as well in the world ;’ or thoughts may come of those whom we have left behind in sorrow. All these are so many temptations which will come and go. We must endure them patiently while they last, letting them have no influence on our resolve to live and love and die for Him who created and redeemed us and died for us, and who left us Himself in the Sacrament of His love. I hope Rev. Mother will give you lots of work all day long, and give you rest—by change of work ! Please God, you will grow stronger to work for Him who has called you to His exalted service.”

The following three letters are to a Superioress :

“ Does your new mode of life bring you nearer to the Sacred Heart ? The Imitation says : ‘ They who travel much abroad seldom become holy ;’ but we may travel much abroad bodily, and yet abide in the Heart of Jesus, finding absolute rest therein. I know you will do this. Do you remember, long ago, you gave me a *Bulletin Mensuel* for religious, in which they mark down the performance of the religious duties each day ? I cannot find it, but I am trying to introduce the method among a few girls aiming at higher perfection, an Inner Circle of clients of the Sacred Heart. The *Bulletin* takes in three things : Religious Exercises, Vows, Virtues of the Religious Life. Every month it can be handed to a confessor. It would be purely voluntary, and laid aside at any time. But it would be a check and a spur.

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“ Just fancy, I shall be eighty in a few days, and I feel it! Though I work on, I feel my place must be henceforth nearer the Tabernacle, while younger and more fervent souls shall be out in the harvest-field. I am making my Particular Examen on acts of pure love of God, and I find it helps me greatly in the passing hours.

“ Welcome God’s holy will in the great trial He has sent you in His wisdom and in His love, and for which He will give you abundant graces of light and strength to accomplish the designs of which He makes you the willing instrument. I know you will prepare yourself for the important mission He entrusts to you, involving as it does such vast interests for souls and for His own greater glory. Your love and devotion for the Sacred Heart will carry you through, and enable you to promote religion, not only among the sisters, but among the children. It is well you have such devotion to the Sacrament of the Altar, to frequent Communion, to the Holy Hour, and to the Sacred Heart which includes them all. You will have a glorious opportunity of advancing all the projects and plans of holy souls, helping the energetic ones to greater heights of holiness, and lifting up the weak who are to be met everywhere. So now, put all your trust in Jesus (*Imit.*, Book II., Chap. 8). He will never forsake you, nor let you go astray. I hope your weak health will be no obstacle to your work; but mind! you are bound to husband it for God’s greater glory. Rely greatly on the Holy Hour for grace and guidance. I have just been reading Hurter’s *Eight Days’ Retreat*, and am using it for my own retreats. I like it greatly. Keep on praying for me, for I feel I am getting near the end—not strong and just seventy-nine! . . . God be with you, bless and prosper you!”

“ Here I am at last, after months of projecting and postponing the writing of this letter. I am shocked at

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myself, but I have some little excuse. This year I shall have reached my 80th year, and for months past have been suffering from sickness and weakness, so that writing becomes quite an undertaking. I feel that at last I am 'going home.' So pray for me to God that I may do his holy will, be absolutely resigned, and give no disedification by any want of resignation in any way. . .

Your two letters interested me. As to the lay-sisters, I sometimes think there is not a sufficiently clear view of their vocation and training. There is not enough importance attached to their manual works, nor enough effort made to give them high ideals of work, and to get them to perform those works excellently. There should be no shoddy, imperfect execution allowed. Their standard of work should be kept so high that there will be little time or care to aspire to what may appear to them to be loftier things. Excellence in their work should be exacted from them, and every encouragement and reward be given them. In spirituals, the Second Method of Prayer of St. Ignatius should be explained carefully to them, and the Particular Examen.

Have you seen the *Exercises of St. Ignatius* by Longridge? It is splendid. It is a translation and commentary on the Exercises and Directory made by a Protestant who spent years over it. Father Rickaby prizes it exceedingly.

Just now I am making my Particular Examen on acts of pure love of God (St. Francis Xavier's Prayer), and find it does me much good. I try to combine it with the thought of the abiding Presence of God. Is not that a beautiful thought of Cardinal Cienfuegos, S.J., that Our Lord always abides in the soul in His Real Presence after Holy Communion until (which God forbid!) grace is lost by mortal sin?

Now, do your best for God and His greater glory, and do not be cast down by mountains of difficulties. You have seen how the greatest difficulties are overcome by prayer, trust, and patience."

CHAPTER III.

CONFESSIONS AND DIRECTION.

IN ONE place of the Diary we read: "O sweet Lord Jesus, how often have I heard these words without reflecting on the miracle of love they tell of: *Minuisti (me) paullo minus ab angelis; gloria et honore coronasti (me)*. To be able in a confession to triumph over the devils, to strike off the chains they have forged, to free God's souls from slavery, and to give them back to Thy bosom!" In another place he says: "In hearing confessions I will remember that I am pouring, O Jesus, Thy precious Blood into the wounds of poor sinners. I shall be acting as Jesus acted with Magdalen, and making, by God's grace, sinners into saints." He lays down the following rules for himself: "Before hearing confessions, it will suffice to say the *Veni Sancte Spiritus* and *Ave Maria*, and, immediately before each, to say '*Propter Te, Domine.*' After each confession make a Spiritual Communion, and kiss the Crucifix of your Saviour whose Precious Blood has been poured out on the wounds of a sinner. I will never look round the Church; and, as far as possible, I will keep my eyes closed, to ensure greater concentration on my holy work."

The work of the confessional had such an attraction for him that, when in 1883 he was sent to Belvedere, he asked and got leave, to have a regular confession-box

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in Gardiner Street Church. Afterwards, when resident in Gardiner Street, in spite of all his work, he took his turn with the other priests in remaining at home on certain days to attend to the sick-calls and confessions; he never asked exemption from this—even in his declining years when the going up and down stairs was excessively trying. Indeed, at the end, he had to remain downstairs all the day. Next to saintliness and gentleness, constancy in confession-work is what does most to make the perfect confessor.

As a confessor he ^{was} always much sought after. Some old people yet remember how, when he was a curate at Wexford in 1864, his box was always surrounded with a tightly-packed crowd till late in the night. This popularity he always possessed. In illustration of it some amusing stories have been told.

On one occasion in Gardiner Street Church, after hearing for some hours, he left his box to get some lunch. A railway-porter, who was sitting among many other people outside, stood up and faced him.

“ You are not going away, Father,” he said.

“ I am, my good man, but I’ll be back soon.”

“ Well, I’ve been here for the past two hours, and I was here last night, and couldn’t get you. You’ll *have* to hear me now.”

“ But I told you I’ll be back in a few minutes.”

“ You’ll hear me now, Father,” said the burly porter, taking hold of the little man—who, needless to say, laughingly yielded—shoving him backwards into the box, forcing him down on the seat, and shutting the door on him.

Of other stories told of this strange attraction felt for him as a confessor, one must suffice. A sick call came to the house. Father Cullen happened to be at the door.

“ There is a woman, Mrs. —, who is dying and wants

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you." "I am not on duty," he answered. "I will tell the priest on duty."

"She told me she wanted no one but yourself."

Finally Father Cullen goes to the place mentioned, and finds the dying woman—she was a poor tramp who had been neglecting her duties for years and leading a loose life. When he had settled everything with her, she said to him: "Lucky you came, Father. I *could* not have gone to anyone else. But the other day I saw you reading your book in the garden, and I said to myself: 'That's the only priest I could ever tell my story to!'"

Characteristic of him as a confessor were the personal relations which he generally established with his penitents. They were not mere "cases" for him; unknown folk, to whom, as a clerk in a ticket-office, he was issuing tickets for Heaven; they were men and women in whose struggle to serve God and to save themselves he took a living, personal interest and sympathy. He, consequently, made no difficulty about recognising his penitents, saying: "Is it Mary we have here?" "Is that yourself, Peter?" and often using endearing expressions of address: "My little dear," "Honey." There are many good Catholic people who in their confessions wish to be absolved by an "official" not knowing them and unknown to them; there were undoubtedly many folk who disliked this manner of his, and for that reason avoided him; there are many confessors, too, who believe that an impersonal treatment is more agreeable to the majority of penitents. Doubtless, each method has its own advantages. No one can deny, however, that Father Cullen's method gave him an enormous *clientèle* who were warmly devoted to him, and over whom he exercised an almost unparalleled influence for good. His intimate relations with his penitents enabled him to

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study their characters thoroughly, and thus to help them in all their troubles. "I found myself *having* to talk on," says one. "He liked this, for, as he said, 'Sometimes a chance word reveals characters to me, and casts a new light over a soul which I have known for years.' His penetration and intuition were marvellous. I often felt that at his words all my difficulties—even material ones—had vanished, and I rose up courageous and full of thankfulness to God." Another writes: "He overflowed with spiritual fatherliness and heartfelt sympathy. No one was so lowly or so dull as not to interest him. His insight and his sympathy were equally un-failing. He soothed the sore-hearted; and the weary laid down their burdens at his feet awhile, and found them strangely lightened when taking them up again. He gave himself wholly up to his penitent for as long as that penitent had need of him, if his other engagements made it in any way possible; and when the large number to be heard, or other pressing demands on his time, put a lengthy interview out of the question, he threw into a simple administration of the sacrament a fervour which made it seem as if virtue went forth from him; and the penitent departed, cheered and strengthened to begin once more. In his holiness there was no austerity, only a wide-flung charity—he was a true representative of the God of Love. The world has grown lonelier for some who leaned on him since he went his peaceful way to Heaven."

A friend of his gives the following touching instance of the confidence felt in him: "I once met a woman who told me of the great confidence she had in his spiritual direction. He had sent her to me to tell me of her troubles—sometimes almost beyond her strength to bear. She told me that, when overwhelmed by them, she would sit down and write *everything* to Father Cullen—her

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inmost thoughts, feelings, worries, and temptations. That done, perfect peace and calm would ensue, though *she would never post* those letters. 'It would not be fair,' she added, 'to trouble him, he is always so busy, but he knows it all now, and I have his blessing.' " Another lady writes: "I attended a poor woman, a penitent of his who lay dying. She had been for months working on a lace alb as a present for him in gratitude for all he had done for her. Her chief prayer was that she might live to finish it. She did, and died a happy death the next morning."

Two instances are given in which this gratitude took an embarrassing form. While he was hearing confessions one day, an old woman for whom he had done something came to him. "Father," said she, "I've brought you a couple of nice chops. Now, don't be giving them away, but eat them yourself for your breakfast."

A more original notion of his needs was entertained by another penitent. One day, after hearing for many hours, he was leaving his box to take some rest, as he felt exhausted. A man stopped him and tried to get him to remain, but was told to come back next day.

"Look here, Father," said he, "if you hear me now I'll give you a present of a little pony."

"A little what?" said Father Cullen.

"A pony, Father."

"Why, what would I be doing with a pony?"

"You could drive him round the city wherever you'd be going."

"But I don't know how to drive; and in any case I don't want your pony; but go in there now, and I'll hear your confession."

After the confession he said "Maybe, Father, you'd like a little calf better." Father Cullen had some diffi-

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culty in explaining that he could not derive much advantage from a calf either, but asked the man to say for him certain prayers which, as he assured the poor fellow, would be of more value to him than calf or pony. The man went away only half satisfied. About a week afterwards, Father Cullen got a letter with a £5 note enclosed, and a few lines "from your friend who would have *loved* to give you the pony after all you did for him."

To the extraordinary power which Father Cullen exercised over his penitents the testimony of the late Thomas MacCabe is, even by itself, of no little weight. This man had been an ordinarily good Catholic until he came under Father Cullen's influence, when he entered on that marvellous career of charitable apostolate which has enshrined his memory in the hearts of the Dublin poor. "It was he who gave me a true view of things," he used to say; "a word of his quite changed my whole life."

The effects of his talks both inside and outside the confessional on children and young people were very remarkable. A nun notes that, after one of his retreats in her convent, the children were so set upon their daily Mass that the usual evening crowd of girls asking for "sleeps" on one pretext or another entirely ceased; that even, when some of them were ordered to remain in bed in the morning, they implored to be allowed to get up so as not to miss the Holy Sacrifice; and that this spirit of fervour lasted during the whole year.

Another nun tells the following story. Among a number of girls, to whom after his lecture on Temperance he gave the pledge, there was one who was very young, and was considered so thoughtless by the nuns that they doubted whether she could keep any difficult resolution. When she went home for vacation she

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became very ill with a heart-trouble that caused her intense pain. Nothing seemed to give her relief. The doctor said that some stimulant was absolutely necessary, but nothing could induce her to touch it. Father and mother pleaded, but in vain. Her sufferings becoming almost unbearable, they told her they would write to the nuns to get permission for her to "break the pledge," but she said that that would be of no use. "No one but Father Cullen could give me leave, and he would not, because I made the promise to God." She died, offering her sufferings to the Sacred Heart "that Johnnie (her brother) may never turn to drink." Her prayer was heard.

A similar instance—a stranger one in some ways—may be mentioned. A girl, whom Father Cullen asked to make the Heroic Offering of Total Abstinence, told him she could not do so, as she suffered very much, and her mother constantly gave her spirits to relieve the pain. He gave her the pledge all the same, telling her to go to a certain nun and ask for some medicine. The nun gave her a tonic—which a doctor afterwards declared to be quite unsuited for the girl's complaint. The girl, however, was completely cured, never afterwards suffered the least pain, and kept her pledge even under great difficulty. One night her parents' house went on fire, the whole family having just time to escape in their night-attire into the street. The night was bitterly cold and wet, and a considerable time elapsed before they could get shelter. When they at last, drenched and frozen, were taken into the house of a friend, they got some spirits to warm them; but all their threatenings of pneumonia and fever, and all their persuasions, failed to induce the girl to break the pledge she had made at Father Cullen's knee.

Confession is for saints as well as for sinners.

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The confessor not merely applies Christ's blood to the washing away of sin; he gives it to inebriate the soul with Christ's love. *Sanguis Christi inebria me.* The faithful shepherd of souls will not only draw the wandering ones up from the abyss, he will also lead his flock higher and higher on the pastures of Horeb. And thus it was ever Father Cullen's care—it had been so, as we have seen, years before he became a religious—to urge forward to a high degree of perfection all over whom he had influence. If he could stoop low to raise the fallen, he could climb high, helping holy souls to Heaven. The counsels of perfection were not for priests and nuns alone. The spirit of his own heart and the methods of his own spiritual progress he had communicated to the working-girls of the Shannon with a success that astounded the nuns of the place, and those girls were only the first of a vast number of holy people, men, women and children, who still speak with gratitude of how he taught them to cling close to Christ. For he never hesitated to preach the highest virtue to any age or class, to the children attending his retreats, or to the poor and ignorant thronging around his box.

CHAPTER IV.

SETTLING OF VOCATIONS.

MENTION of visits from a Mrs. Taylor occur frequently in the Diary each year from 1873, sometimes two or three times in a year. This lady was an English convert, who had just founded a Congregation, "The Poor Servants of the Mother of God." Her visits to Father Cullen were made for the purpose of getting postulants, and their frequency shows that she placed confidence in his power of fostering religious vocations and in his judgment. He procured for her many excellent subjects, some of whom are yet alive. Her institute was, however, only one of many religious congregations at home and abroad to which he sent suitable aspirants from among his Enniscorthy sodalists and penitents. Indeed, some of his brother-priests thought that he showed a too great eagerness to send girls into religion; and, in particular, they blamed him for sending so many out of the country.

That he was not over-quick in deciding vocations is shown by the almost universal perseverance of those whom he directed into the religious life. Neither did the charge of sending people out of the country awake in him any self-reproach. It was not that he did not keenly deplore the emigration which English misgovernment had caused for two centuries; he never could hear patiently the theory that the killing of the Irish

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language, and then the forced emigration of the Irish people, formed part of God's providence for Catholicising the English-speaking world; he preferred to recall the fact that Ireland's greatest missionary effort was effected when her missionaries had to learn the language of those whom they set out to convert; the crushing of the language of Ireland and the scattering of her people were, he argued, evils of gigantic magnitude—though, doubtless, God in his mercy had drawn from them good results. Yet, never did he consider that the *peregrinantes pro Christo* impoverish spiritually, or even materially, the land they leave.

Engaged in Christ's service, he was always anxious to recruit for it. Many of those, whom he helped in their decision to leave the world, have recorded their memories of his dealings with them. There was never any forcing. Instruction, suggestion, encouragement and exhortation to prayer were alone used, and especially the Election Method of St. Ignatius. No obligation to enter the religious state was invented, no decision dictated, no responsibility assumed. At the same time, he had a wonderful power of removing doubts and hesitancy. A case is recorded in which a young lady went to him with only a vague notion as to entering religion. He suggested to her to come to confession to him. After the confession she felt in her soul so clear a call to the religious life, so final and settled an acceptance of it, that, without telling him of what she was doing, she went straight to the superioress of a Congregation and arranged about entering.

In cases where he was satisfied that a person was clearly called by God he strongly disapproved of any delay in following the call. A young person, who had, as he believed firmly, a religious vocation, was asked by him to join in a retreat which he was about to

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give. In conversation with him, the matter of her vocation came up. She brought forward, as justifying her in deferring any decisive step, certain family reasons—reasons so considerable that many spiritual directors would have yielded before them. Father Cullen, however—possibly because of his personal knowledge of the lady's family—would not hear of them, but told her she should go straight to the superioress and arrange to enter. She did so. The superioress suggested a day a fortnight away. The girl said that was too soon. A day two months off she also thought a bit early. Finally she agreed on a certain day some four months off, and came back to tell Father Cullen it was all settled.

“When are you going in?” said he.

“In four months' time.”

“Gracious! Is there no entrance-day sooner?”

“Oh, there is. One two months off.”

“None sooner than that?”

“Oh, yes. There is a day in a fortnight's time, but I have to get my clothes and a lot of things.”

“What nonsense! child. What do you want but a bonnet and shawl? Go back to the superioress, and tell her you are going in this day fortnight.”

She acted on his advice and never regretted it.

To another nun, one of his spiritual children who had dallied long before leaving the world, he used to say when meeting her: “You should have been in here six years ago. Look at all the time you have lost;” and to another lady who, he believed, should have entered, but was delaying too long, he gave a hint in a characteristic way: “What! Not married yet!”

CHAPTER V.

WORK FOR DEVOTION TO THE SACRED HEART AND THE BLESSED SACRAMENT.

(1) *Devotion to the Sacred Heart in Ireland.*

IT IS probably as a great Temperance reformer that Father Cullen will be best known to future generations of Irishmen. Yet all who had even a transitory acquaintance with him could not but feel that he was a Temperance advocate only because first of all he was a Christian apostle. The overmastering passion of his life was love of Christ; he hated intemperance chiefly because it robbed Christ of the souls for which His Sacred Heart craved. Not merely was his advocacy of Temperance always derived from his apostolic spirit, but it was a comparatively late outcome of that spirit. As we have seen, not till 1874 did he take up the Total Abstinence cause with enthusiasm, yet at that time he had already won far and wide a reputation for his priestly virtues and zeal. From the very beginning of his priestly life the love of Christ was his passion. That love manifested itself at first chiefly in his devotion to the Blessed Sacrament, and, later on, more particularly in his devotion to the Sacred Heart. Indeed, to those who view his life in its proper perspective, he was first and foremost an apostle of the Sacred Heart. It was his success in promoting the love of the Sacred Heart, and in promoting Total Abstinence as a manifestation of that love, that forms his greatest title to glory.

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Before describing his work for the Sacred Heart in Ireland it may be well to review shortly what had been previously done for it by others.

We shall say nothing here of the devotion to the Sacred Heart which springs up in souls as a spontaneous product of their love of Christ. The contemplation of the love which Christ bore and bears men has at all times fixed the attention of Christians on the Sacred Heart which pulsed with that love. Such devotion was frequent from the beginning of Christianity. There are no more touching prayers to the Sacred Heart than those of St. Bernard. The revelations made to St. Margaret Mary did not proclaim a new doctrine; they only brought to the attention of Christian souls a very touching and inspiring aspect of the age-old doctrine of Christ's love.

We are here concerned only with the growth of those organisations which the Church has employed, especially in later years, to promote among the faithful a warmer affection for the Sacred Personality of Christ, an affection which, as Christ pointed out in His revelations to St. Margaret Mary, is immensely increased by a constant dwelling on the loveableness of His Most Sacred Heart. Such organisations sprang up spontaneously in many parts of the Catholic world within a few years of the revelations made to St. Margaret Mary at Paray-le-Monial. In one of her letters (No. 111) she expresses her joy at the foundation of a confraternity at Coutances, which had for its purpose the atonement of the insults offered to Christ, and the cultivating among its members of a deeper appreciation of His love. The most famous of all such confraternities was the one founded in 1797 by Father Felice, S.J. (who had also established a pious association of priests called the "Fathers of Saint Paul") for the spiritual benefit of

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the boatmen of Rome. Its first centre was the church, *Santa Maria ad Pineam*, but in 1803 Pius VII. gave it the status of an archconfraternity (*i.e.*, the power of aggregating to itself other confraternities of the same kind and communicating to them its indulgences and privileges), and transferred it to the more central church of *Santa Maria della Pace*, where it still exists under the management of the Fathers of St. Paul.*

In Ireland devotion to the Sacred Heart had spread rapidly during the first quarter of the 19th century, so much so that (to quote the Pastoral of the Bishop of Limerick, Passion Sunday, 1873) "the Bishops of Ireland, seeing that this devotion was already established and greatly loved by the people in their several dioceses, petitioned the Holy See to have the festival of the Sacred Heart celebrated on a fixed day and with a proper Office and Mass in every church in Ireland. And the Pope of that day, Gregory XVI., granted the petition 'in consequence of the great devotion to the Sacred Heart of Jesus that prevails in that kingdom.'"[†]

The earliest sodality of the Sacred Heart in Ireland of which we find mention was established by Dr. Murray at Maynooth College in the year 1812-13. It roused the anger of the *Quarterly Review* (March, 1828), which attacks it as a "society in which gross superstition is encouraged under the pretence of abstracted piety." "It is supported," continues the *Review*, "by the ex-Jesuits since their Order has been abolished, as a means of perpetuating their influence and of paving the way for their re-establishment. It must, therefore, be a matter of great suspicion when we find this society suddenly

* Beringer, Vol. II., 1905, pp. 167-171.

† *Irish Ecclesiastical Record*, Feb., 1873.

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introduced at Maynooth soon after Mr. Kenney, an avowed Jesuit, had been elected Vice-President, and immediately after Dr. Murray had visited Rome, where the General of that Order resides. The connection is strenuously denied by the witnesses before the Maynooth Commission; yet, strangely enough, they allow that several of the superiors and two hundred students are members of the sodality.'''*

There were probably many other sodalities of the Sacred Heart established soon afterwards, but the earliest of which we possess records were founded at the Waterford Ursuline Convent in 1820, and at St. Peter's Church, Phibsborough, in 1830. At Gardiner Street, Dublin, a confraternity of the Sacred Heart was directed during the years 1853 to 1855 by Father Henry Rorke, and by Father Mich. Kavanagh in 1856, after which time it appears to have died out. Cardinal Cullen, Archbishop of Dublin, was very anxious that the devotion to the Sacred Heart should be vigorously promoted. The Jesuits in Gardiner Street, whom he first approached, considered that they had not a sufficiency of priests. He then applied to the Vincentian Fathers at Phibsborough, who undertook the task with earnestness. Through the intermediary of the Procurator of the Jesuits at Rome, they obtained a formal aggregation of their sodality to the parent sodality of *Santa Maria della Pace*. By this aggregation St. Peter's Sodality (and the sodalities affiliated to it) were given all the indulgences which the Holy See had granted to the various prayers and devotions in honour of the Sacred Heart. Father Dixon, C.M., was the prime mover in this matter; through his exertions and those of his brethren, a large number of sodalities were aggregated

*Quoted in *Irish Monthly*, June, 1874.

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to St. Peter's in all parts of Ireland,* but more particularly in the Kildare Diocese where Dr. Lynch, a Vincentian, was Bishop, and in the Diocese of Ferns, where Dr. Furlong was particularly enthusiastic in favour of the Devotion.† Father Cullen, when at Enniscorthy (1866-80), established many of them, for instance, at Litter, Ramsgrange, Ballymahon, Wicklow, etc.‡ Sodalities of the Sacred Heart were also established at Limerick by Father William Ronan, S.J., in 1873, and at Galway by Father Alfred Murphy, S.J., in 1874.

(2) *The Apostleship of Prayer.*

In spite, however, of these excellent works, devotion to the Sacred Heart was as yet far from being a general characteristic of the spiritual life of the Irish people. It became this only after the organisation and spread of the Apostleship of Prayer; and it is to Father Cullen, more than to any man in Ireland, that the spread of this pious organisation is due.

Before we describe this, the biggest achievement in his life, a few words as to the nature and origin of the Apostleship of Prayer, and as to the extent to which it had spread in Ireland when Father Cullen devoted himself to its propagation, may not be out of place.

The "One Mediator of God and Man, the Man Christ Jesus, who gave himself a redemption for all" (I.,

* A list of these, but seemingly an incomplete one, is given in the *Illustrated Monitor*, 6th Nov., 1875, p. 90.

† In virtue of rescripts of Leo XIII., 1899, and Pius X., 1905, the Archconfraternity of St. Peter's was granted (and empowered to communicate to its affiliated confraternities) all the indulgences of the Archconfraternity of *Santa Maria della Pace*. In 1908 Pius X. still further increased its indulgences.

‡ Besides Sacred Heart sodalities he founded others, e.g., confraternities of the Holy Family at Barntown, Ballymun, Enniscorthy, etc.

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Timothy, ii., 3) is "ever living to make intercession for us." (Hebrews, viii., 24.) In His unceasing prayer to Heaven and on our altars, Jesus Christ is seeking the conversion of sinners, the preservation of the innocent, the strengthening of the faithful; in a word, the coming of the Kingdom of God upon earth. To make these interests of Christ our own; to enter into the intentions of His Sacred Heart; in union with that Heart and in imitation of it, to offer up the prayers, deeds and sufferings of our day is the object and the work of the Apostleship of Prayer, or (as it is also called) The League of the Heart of Jesus.

This League had its origin in a pious association which, in 1844, Père Gautrelet organised among the Jesuit scholastics at Vals, near Le Puy. Approved almost immediately (1849), and subsequently enriched with a profusion of indulgences by many rescripts of Pius IX. and Leo XIII., it grew with prodigious rapidity, until at the present day it contains over 40,000,000 members, embraces nearly 60,000 centres, and is propagated by fifty-three *Messengers* in thirty-three languages.

This extensive organisation has for its permanent head the General of the Society of Jesus, who, however, delegates his powers to a General Director living at Toulouse, where the central office of the League is situated. Under him are Diocesan Directors (named by the Bishop of each Diocese, and instituted by the General Director); under these again (and appointed by them) are Local Directors in charge of the various branches. The members of the Apostleship are bound together by their voluntary promises of performing certain practices of devotion. According to the number of these practices, they belong to the First, Second or Third Degree of the Apostleship. The First Degree

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consists of those who offer daily their thoughts, words and actions in union with the Sacred Heart for the intentions for which Our Lord is making perpetual intercession. This Degree is essential for membership. The Second Degree consists of those who, in addition, offer daily one Our Father and ten Hail Marys for the intention of the Sovereign Pontiff. Especially rich are the indulgences granted to members of the Third Degree, that is, those who, in addition to the practices of the First Degree, undertake to make a monthly or weekly Holy Communion in reparation for the insults and neglect offered to Jesus Christ in the Blessed Sacrament. These members group themselves in sections of thirty or seven, so that each group may offer every day to the Sacred Heart this Act of Reparation.

Besides the ordinary members of the Apostleship, there are also Promoters, who undertake to spread the Apostleship in their neighbourhood. After a probation period of six months, they receive a special diploma, and enjoy special spiritual advantages. All members of the Apostleship of Prayer who had been received before 1879 were by a rescript of that year made *ipso facto* members of the Roman Archconfraternity of the Sacred Heart of which we have spoken above. By the same rescript those who were to be received after 1879 could be admitted to the same Archconfraternity by any Director of the Apostleship. Their names were to be inscribed in the register of some confraternity of the Sacred Heart—either one already existing, or one constituted anew by the Bishop of the diocese.

This pious organisation received a great impetus from the zeal of Père Ramière, S.J., who was one of its first General Directors, and who founded in 1861 the first *Messenger of the Sacred Heart*. Very shortly after this

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date we find the Apostleship established in Ireland* by Father John Curtis, S.J., at the Ursuline Convent, Waterford, in 1863. This was, as far as we can ascertain, the earliest instance of its establishment in Ireland. Other very early foundations (in 1864) were those of the Loreto Convent, Gorey (established by Father Cooke, O.M.I.), and of the Mercy Convent, Longford.

There is some reason for thinking that Father John Curtis, S.J.; Father Mathew Seaver, S.J., and Father Robert Kelly, S.J., acted as Directors for Ireland between the years 1863 and 1873, though there are no official records of their appointments. Branches of the organisation existed at Gardiner Street Church during 1866-1867 under Father J. Lynch, and (having apparently lapsed for two years) during 1869-71 under Father Norton. The *English Messenger of the Sacred Heart* for December, 1872, gives a list of parishes, convents, colleges, etc., in Ireland where branches of the Apostleship had been set up. A much fuller list is given in the *Irish Monthly*, October, 1873, which in the beginning was intended by its editor to be an organ of the Apostleship.

On Passion Sunday (March 30th), 1873, an event occurred which was of decisive moment in the religious history of Ireland. On that day all the people of Ireland assembling in their various parishes in obedience to a Pastoral which the united episcopate had issued in January, solemnly and irrevocably consecrated themselves and their country to the Sacred Heart of Jesus. The event was unique. Other countries had consecrated themselves diocese after diocese. Ireland was the first

* In England it was established and zealously propagated by Father Maher, S.J., who founded, in 1868, the *English Messenger of the Sacred Heart*, a sixpenny magazine. A similar publication had been started in the United States in 1865.

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to do so as a nation.* This manifestation of Ireland's love for the Redeemer was the natural result of the devotion to His Sacred Heart which had been growing in the previous years; it was hastened by a desire to make reparation for the outrages which had lately been offered to the Sacred Heart during the Kulturkampf in Prussia, where the Government had sent troops to enter by force many churches where crowds were engaged in this devotion, and to disperse the congregations.

Owing to this great event of 1873 there ensued a great increase in the numbers of Apostleship of Prayer branches, as well as of confraternities of the Sacred Heart. Father Matthew Russell, S.J., who founded in that year the *Irish Monthly* (or, as he first called it, CATHOLIC IRELAND. *A Monthly Memorial of our Country's Consecration to the Heart of Jesus*), intended to make it an organ of the Apostleship of Prayer. Various reasons, however, diverted him from this intention, but in the same year he became Central Director of the Apostleship for Ireland. With the kind permission of his friend, Mr. M. H. Gill, he used an office in the establishment "McGlashan & Gill," 50 Upper Sackville Street, Dublin, where he attended daily, receiving names, sending out diplomas, etc. He continued doing so until 1887, with the exception of five years, during which Father E. Murphy had charge of the work.

Except for his abundant zeal, however, Father Russell's gifts were not the peculiar ones required for this task. His artistic nature was ill-suited for the dry routine of office-work. Moreover, being attached to

* In 1920 the Republic of Columbia followed her example, improving on it by adding to the consecration the form of a legal enactment. For a description of the ceremony, attended by the chief civil and ecclesiastical personages of the State, cf. *Supplement to the Catholic Encyclopedia*, p. 219.

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Gardiner Street, which he left comparatively seldom to give retreats, he had no opportunities of personally visiting the branches of the Apostleship and of stimulating their activity. Neither had he at his command any journal to serve as its organ. The *English Messenger* had, it is true, a certain circulation in Ireland, mostly among the convents; but, being English, it devoted less attention to things of Irish interest, and besides was not popular either in style or price (6d.).

(3) *Father Cullen, Director of the Apostleship of Prayer.*

Consequently the Apostleship in Ireland seems, especially during the years 1883 to 1887, to have waned considerably. In many of the places where it had been founded it had died out; in most of them it was not worked with vigour. Father John Curtis, S.J., always felt a keen interest in it—an interest which was quickened by his meeting with Père Ramière who had come over from France in 1883—but was too old to do much. Father Russell did his best, but recognised that the task was beyond his powers.

Father Dignam, S.J., who had become Central Director for England in 1882, was much exercised at the little that was being done in Ireland for the Apostleship, and hoped that his new and cheap *English Messenger*, brought out in 1885, would do something towards realising the magnificent possibilities which, as he often declared, lay before the Apostleship in such a Catholic country. He was disappointed in this hope. A chance word of his, however, was the indirect cause—or at least the occasion—of Father Cullen's undertaking the work of the Apostleship. Mrs. Taylor, now Mother General of the "Poor Servants of the Mother of God," had just returned from Rome where she had obtained the solemn

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approval of her Institute, and was passing through England on her way to Ireland.* She went to St. Helen's, where Father Dignam, who had been her chief adviser in all her life and undertakings, was then editing the English *Messenger*. He said to her: "Pray do something to revive the Apostleship of Prayer in Ireland." During her stay in Dublin she was not unmindful of the injunction. She interviewed the Director of the Children of Mary at Gardiner Street, and induced him to restart the Apostleship. Shortly afterwards, she met Father Cullen in a book-seller's shop. As the reader will remember, she was an old friend of his, had a very high idea of his sanctity, and owed to him many of her subjects. In spite of this—or because of it—she upbraided him, as though he were responsible for the backward condition of the Apostleship in Ireland.

"You are worse since you have become a Jesuit," said she.

"I don't require you," he answered, "to tell me that; my Particular Examen tells it to me every day."

"Well," she said, "put your Particular Examen on your neglect of the Apostleship."

Though he seems to have answered her somewhat

* She was coming to Dublin to make arrangements for her Congregation taking over Saint Joseph's, Portland Row. This institution had been founded in 1836 by James Murphy, a pious layman (who died in 1897) under the direction of Dr. Michael Blake, then Parish Priest of St. Andrew's, Westland Row, and subsequently Bishop of Dromore. Its chapel has always been a favourite place of devotion for Dublin folk; for years it used to be the only place of worship in Dublin open after morning devotions, and was consequently crowded every afternoon. It was always a favourite "little pilgrimage" of Father Cullen. He was naturally much pleased at the arrival of the "Poor Servants of the Mother of God," both owing to his having some of his own spiritual children from Wexford among them, and owing to his old friendship with their foundress.

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hotly, probably taking her words as a reflection on the Society, it is remarkable that in little over a year afterwards he had got his Diploma as Central Director for Ireland.

Not that this interview with Mrs. Taylor can have enlightened him for the first time as to the efficacy of the Apostleship of Prayer in promoting devotion to the Sacred Heart. Even before entering the Society, we find him in his Diary (1878) speaking with admiration of it. But it is certainly remarkable that, from 1887 on, we find that the Sacred Heart—to which of course all through his life he had a tender devotion—dominates, as it never had done before, all his thoughts. It became the great characteristic of his spiritual life, and at the same time the Apostleship of Prayer began to appear to him as the most perfect means of spreading the love of Christ's Heart. In November, 1887, he writes: "O Most Holy Trinity, kneeling before Thee, I ask Thy blessing on the work of the Apostleship of Prayer. I feel I am yet in the dark as to how to work it and to make it a mighty lever for raising Ireland as a nation to the fervent adoration and love of the Heart of Jesus;" and again: "Make it a band of hearts united in the desire to love and serve the Sacred Heart. Sustain me by Thy power, warm me with Thy love, guide me with Thy light." Earlier in the year he had prayed to Christ: "Make this Apostleship the business of my whole life;" "Make all my works for Thy glory succeed—above all the Apostleship and the *Messenger*." He was appointed Central Director for Ireland by the Provincial, Father Thos. Brown, 3rd October, and soon after received his Diploma (signed 8th November, 1887) from Rome.

(4) *Starting of the "Irish Messenger."*

He had already been convinced—chiefly owing to the

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vigorous representations of Father M. Russell—that to make the Apostleship a success an Irish *Messenger* was indispensable. But how was he to start it? He was already overburdened with work; he knew nothing about managing a journal; and he had no money. A publishing firm to which he applied for information as to the probable cost of printing, etc., immediately made him an offer to print and publish entirely at its own risk—and, of course, profit. This offer, which he naturally refused, encouraged him greatly as to the prospects of the new paper being able to pay its way; and he set about looking for money. Having put his scheme before his Rector in Belvedere, he received an assurance of warm approbation and sympathy. Then, mindful of the cunning Quaker, he said, “*How much* do you sympathise?” “One pound” was the answer. Quite thankful and satisfied—he often told the story afterwards—with this first contribution, he went forth to get additions to it, and soon had enough to pay for the first number of the *Messenger* which appeared on the 1st January, 1888.

He transformed a room, which the Rector of Belvedere lent him, into an office, and there began the whole work of conducting the Apostleship, as well as of editing and managing the *Messenger*.

The Provincial, Father Thos. Brown, one day passing Belvedere, is stirred by a vague curiosity to call in and see Father Cullen, to whom he dimly remembers having given permission to publish some small pious magazine. He is shown into a room in which—to his consternation—he finds a clerk surrounded by big packages.

“What is all this?” he says. “Where is Father Cullen? Is the man mad?”

“I don’t know,” said the clerk. “He is gone off to

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Cork. There are 1,000 *Messengers* here, and I am dead from writing addresses."

The Provincial, after two or three attempts, succeeded at last in finding him at home, and explained to him the danger of bankruptcy, and the imprudence of printing such a big quantity. Father Cullen said he had just ordered 2,000, and expected to need still more!

For the first two years he had no other help but a single clerk; and, even from 1890 (when he was given the services of another Jesuit), until 1893, he did practically all the work of the *Messenger* and Apostleship himself. Only after 1893 was he able to devolve the management of the Apostleship on his Jesuit assistant. As for the *Messenger* it remained always—until after sixteen years he was removed to Gardiner Street—almost entirely his own work. Not merely did he write its leading-articles, but he had to read and choose between the contributions sent in (many of which he had, by letters and interviews, to cajole from people), and to do all the proof-reading and correspondence with the publishers. Knowing the ever-insistent labour and anxiety which the preparation every month of the *Messenger* must have cost him, we cannot but marvel when looking through his Diaries of those years from 1888 on; from them we find that his usual activities, giving of retreats of all kinds, visiting the sick, confessions, sermons, not to speak of his Temperance work, were apparently never relaxed in the slightest.

The success of the *Messenger* as regards its circulation was very rapid. By the end of 1888 it had reached 9,000, in 1889 13,000, in 1890 25,000, in 1892 42,000, in 1894 47,000. When he gave it to his successor it had a circulation of 73,000.

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(5) *Propagation of the Apostleship of Prayer.*

When an able general takes command of a disorganised army, a new vigour and cohesiveness seems to be infused immediately into all its parts and a new spirit aroused in all its members. So, when Father Cullen undertook the direction of the Apostleship it instantly awoke to a new life. Plainly the Hand of God was using him as an apostle to scatter the fires of His love. In the second issue of the *Messenger* he writes: "The influence of the Sacred Heart of Jesus can alone explain the quick and almost universal response we have received in answer to the circulars sent out some weeks ago from this office. From every quarter letters have reached us conveying the information which we required for the effective organisation of the League of the Sacred Heart. Some bear tidings of work accomplished unfalteringly for years. Others talk of difficulties which have retarded progress. In all we find the promise and potency of renewed life, earnestness, and success."

Not unjustified was his confidence. Even a slight knowledge of the Irish people of the present day brings home to one that, though a tender devotion to the Heart of Christ is as old as Christianity in Ireland, it has of late years been immensely quickened. The Devotion to His Sacred Heart is now a striking characteristic of the spiritual life of the country. This result may, we think, be attributed to the wonderful efficiency—to which the Vicars of Christ have borne testimony—of the Apostleship of Prayer; and we may see, too, the working of God's Providence in entrusting that Apostleship to Father Cullen.

Even during the few weeks that intervened between his appointment as Director and his inauguration of the *Messenger*, he sent out broadcast to the existing branches

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over the country a succession of leaflets, asking for information as to their condition, explaining the nature and objects of the Apostleship, and urging them to greater zeal.

The results, especially when he had the *Messenger* going forth every month, were not slow in appearing.

The number of branches began to increase. Of those already existing many, as we have said, had ceased to have anything but a nominal existence. Their number is given by Father Cullen (*Messenger*, February, 1888). as 193; but, as the register of the preceding years seems to be lost, it is impossible to say to what extent the affiliations after that date represent new branches or old ones resuscitated. The new register gives 76 affiliations in 1887, 157 in 1888, 600 in 1892; and they grew rapidly until in 1922 there were 1,126. Some of these branches contained very large numbers. That attached to one church gathered in 8,000 members in the first four months of 1888; and this case was not altogether without parallel. A large number of the new branches—especially in and about Dublin, but also over the whole country—were founded as a result of the personal visits of Father Cullen, for he never ceased the retreat-work which kept him constantly travelling. During the years 1888-1894 there are some 40 branches recorded in his Diary as so founded—exclusive of those he established in South Africa in 1892.

This rapid spread of the Apostleship and the rapidly increasing circulation of the *Messenger* were in themselves encouraging signs that the Devotion to the Sacred Heart was becoming better appreciated by the people. But for Father Cullen they were something still more inspiring. They proved to him that he had now in his hands a very effective means of propagating the Devotion far more widely, and of helping to stir up the people

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to a renewal of their whole spiritual life. He saw that, by means of the Apostleship and the *Messenger*, he could set on foot organisations for the promoting of many pious practices and charitable works.

For this purpose, however, it was necessary that the Apostleship should be a real, living organisation, not a mere multiplicity of names. Consequently we find him insisting, especially in the earlier years of his Directorate, on the importance of the lay Promoters: "Without these there can be no proper organisation of the Apostleship, there cannot be apostles to spread the knowledge and love of the Sacred Heart. No one priest or religious unaided by them can effect much. We would suggest that in parochial confraternities of the Sacred Heart and in the sodalities of the Children of Mary there ought to be found an abundant supply of zealous promoters. Were these instructed in the nature of the Apostleship of Prayer and animated to promote the interests of the Sacred Heart, the great work would be quickly accomplished. But to do this effectually the monthly meeting of the Promoters should be regularly held . . ." Again, he says: "For the effective working of the Apostleship it is essential that it be not exclusively concentrated in an individual. To this end the directresses in convents should secure as many earnest and intelligent Promoters as possible to assist them. To each of them they will give a Promoters' List. Each Promoter in turn will divide the members on his or her List into Circles of fifteen, giving to each a certificate of admission, and, if possible, inducing them to take the Rosary tickets of the Second Degree which forms a bond of organised union." And again: "We earnestly entreat Promoters to bear in mind that we do not look so much to the numbers as to the fervour of the members of the Apostleship; not so much to a crowd

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as to an organised body of devoted clients of the Sacred Heart. Hence they will be exact in (1) previously instructing intending members, (2) registering their names, (3) giving them tickets of admission, (4) giving them their badges, (5) dividing them into bands of fifteen, (6) distributing the monthly Rosary tickets, (7) securing regularity in the Reparation Communions, (8) working up the Nine Fridays Communions." For the benefit of the Promoters he constantly wrote instructions, not merely as to their duties and functions, but to enable them to meet objections not infrequently proposed; as, for instance, that this Devotion to the Sacred Heart was a new devotion, that the "old lines" were good enough, that "the Catholic Church with its ecclesiastical organisations needed no new-fangled helps," etc. The Promoters' zeal, itself inspired from above, and kept alive by their constant meetings, descended through the members, and spread far and wide. Each member felt some of that confidence and enthusiasm which comes from a consciousness of vast numbers being engaged in one great purpose and helping each other in attaining it. "Put me down, ma'am," said a man to one of the Promoters who had explained the Apostleship to him, "it must be a grand thing to have such a crowd helping a man on to Heaven."

It was not long before this vigorous organisation, helped by a never-ceasing shower of leaflets, by the constant exhortations of the *Messenger*, and by personal visits of the Director, resulted in the establishment of living centres of spiritual activity in all the colleges, ecclesiastical and lay; in all the boarding schools and day schools; in all the convents of every kind; and in a vast and ever-increasing number of parishes, especially those in which there was a confraternity of the Sacred Heart.

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(6) *Nine First Fridays Devotion.*

In an organ the primary object of which was to promote love of the Divine Heart, the promises made to St. Margaret Mary naturally were a theme of frequent comment, especially the wonderful Twelfth Promise. In his second number Father Cullen has an article—the first of many—explanatory of it, urging all to the practice of the Nine First Fridays. The practice was already widespread in Ireland, but the “Home Notes” published monthly in the *Messenger* show it gaining rapidly in the parishes and schools. An incident related by Father Cullen illustrates the fervour with which this devotion was adopted sometimes. While preaching a Mission in St. Peter’s Church, Belfast, he recommended all, who could manage it, to begin forthwith their Nine Fridays. At the same time, he said he expected that only a few in the parish could do it, as they were nearly all working in mills and factories, and had to be at their work at six o’clock. There would, however, be some old people beyond their labour whom he would ask to make the Nine Fridays on their own behalf and on behalf of the others. When he had finished speaking, the Parish Priest touched him, and said: “Tell them I will say a five o’clock Mass for those who are willing to make the Nine Fridays.” He told them this, saying, however, that he knew how hard it would be for them, as it would mean rising at four, and going from the church to work without breakfast, which they would not get till eight. Four months afterwards in passing through Belfast, he learned to his astonishment that 1,400 persons had till then availed themselves regularly of the opportunity given them. Dr. Henry, Bishop of Down and Connor, writes to the *Messenger* in January, 1896: “In Belfast so great is

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the throng of communicants at the five o'clock Mass, especially on First Fridays for the working classes, that we are compelled to begin the Communions at half-past four in the morning in order that those present may get to their work at six o'clock."

(7) *Reparation Communions.*

By the reception of Holy Communion in reparation to the Sacred Heart for the insults and coldness of the world, a member of the Apostleship was placed in the Third Grade or Degree, and was granted by Leo XIII. in 1882 very many special indulgences. Though these indulgences could be gained on any day, Father Cullen favoured the practice, which was very generally taken up, of organising unbroken series of such Communions. A number of people would be divided into seven sections, each of which would offer up the Communion on a different day. In a short time most of the ecclesiastical colleges, lay colleges and convents, and many of the Apostleship branches in the various parishes, had organised these uninterrupted series of Holy Communions, thus unceasingly offering up the infinite merits of the Divine Redeemer to His Heavenly Father in atonement for the world's sins. A few out of hundreds of extracts from the *Messenger* will illustrate the growth of this practice. From the parish of SS. Peter and Paul, Cork, word is sent that "54 persons are now making the Reparation Communion weekly." From a convent a letter comes: "The manner in which the girls have taken up the practice is a solid proof of their desire to make reparation to the loving Heart of Jesus for the ingratitude with which it is treated. They are formed into eleven weekly circles, and keep their days with fidelity." From another convent we hear: "The

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number of Reparation Communions within the last six weeks is 500." A Parish Priest writes: "As the Apostleship increases Communions are increasing. Practically all the men in the parish offered Communion last Sunday as a Reparation Communion. They all promised to go to Communion once a month, and offer it in reparation. Many will go oftener, but will only promise once a month. I trust our three weeks' work will give you pleasure."

(8) *Confraternity of the Sacred Heart.*

We have already said that in virtue of a Rescript of Leo XIII. any local Director of the Apostleship had the power of admitting persons into the Archconfraternity of the Sacred Heart, the centre of which is at *Santa Maria della Pace*. All he had to do was to give them tickets of admission and take their names for enrolment. Moreover, the Jesuit missionaries could supply a form by which a Bishop could erect a Sodality or Confraternity of the Sacred Heart. On this form being sent to Rome, the Confraternity would be affiliated to the Archconfraternity and partake of its immense privileges. Thus it was possible to establish—of course, with episcopal approval—either a Confraternity of the Sacred Heart or a Confraternity of the Apostleship of Prayer, the members of either sharing in the privileges of the Roman Archconfraternity.

In this way great numbers of both kinds of confraternities were established all through Ireland, sometimes at the instigation of the Jesuit missionaries; often, too, at the spontaneous request of the local clergy or lay-folk. How great a service this was for the promotion of piety and regularity of religious duties is evident from the constant approbation given

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to the confraternities' work by the Episcopate and by the Holy See. The approbation of the bishops was given, and given warmly, from the very beginning of the work*; to use the words of Père Regnault, writing to Father Cullen in July, 1890: " Their blessing has been a fertile seed which has been planted in the garden of the ' Holy League ' and has produced a teeming harvest."

(9) *Perpetual Adoration.*

The practice of organised Perpetual Adoration was taken up with similar enthusiasm. Father Cullen had now at his disposal a more powerful means of propagating it than he had had years before when in 1868 he made his appeal for funds to finish the Perpetual Adoration Convent in Wexford town. He could now hope to see the Sacred Heart of Christ in the Blessed Sacrament attended by an unceasing succession of worshippers in every religious house and in every parish in the whole country. His " Home Record " in the *Messenger* shows how largely his hopes were being realised. In the colleges and convents the Perpetual Adoration was very generally kept up during recreation time. " Two students," we read in one account, " apportion the time of recreation, dividing the hours into quarters and assigning to each boy his time for the visit The boys are punctual in repairing to the church when the time for their visit arrives. They do so in a manner that is very edifying, giving up their games in a bright cheerful spirit." A nun writes: " The Adoration of the Blessed Sacrament during recreation hours began three months ago, and has been most faithfully kept up. No supervision

*See *Messenger* Oct., 1888; Feb.-March, 1896.

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of the nuns is required or exercised. All is left in the girls' hands, and it is delightful to see the alacrity with which they leave the play-ground or recreation-room to make their quarter of an hour's visit." A Parish Priest says: "In the church the Adoration of Our Lord is kept up by the members of the Apostleship for ten hours each day, and often considerable sacrifices are made by those who have undertaken this work of love." Similar quotations could be multiplied indefinitely. In the workhouses, too, Adoration was carried on from eight o'clock each morning until four in the afternoon, "poor old men and women, as well as the younger ones, gladly taking their half-hour before the Blessed Sacrament." This particular work of Workhouse Adoration Father Cullen afterwards organised in most of the workhouses on an elaborate scale, getting the nuns to procure prie-dieus, registers, chiming clocks, etc. We here give the circular letter in which he sets forth his plan:—

"Since the inauguration last August of the Holy Hour Devotion (each day) before the Tabernacle in your Workhouse at ———, and still more, since I heard from you of its practical results, the idea of extending this simple and unobtrusive devotion has grown on me. The more I think of it, the greater seem its advantages, and the lesser the obstacles to its general introduction into workhouses. Two reasons in particular seem to urge its establishment. The first is the great and sustained glory and consolation it would give to Our Blessed Lord in His lonely Sacramental Presence and the immense grace and blessings He would certainly bestow in return.

"A second urgent reason would be that perhaps nowhere would Jesus find more fervent adorers than in the workhouses. As a rule, the inmates of those abodes of poverty, loneliness and sorrow are full of the spirit

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of Faith. The ties that once bound them to the world have been nearly all severed; temptations to sin of any kind are few and far between, while the isolation and silent suffering of their lives throw them entirely on God, whom they recognise and love as the Father of the poor. They feel that they are destitute as He was in Bethlehem, Judea and Calvary. They remember, too, that He always lived amongst poor people like themselves, and that amongst them He was born, laboured, suffered and died. They know, from His own words, that they are exceptionally blessed and dear to Him. While on earth, dwelling with them under the same roof day and night, He transforms the workhouse into a Palace of His Real Presence, where He is ever seated on His altar-throne of love, ready to receive them. Hence, the prayers of the poor inmates, their tears and sufferings, must be endowed with marvellous efficacy. And so, such privileged souls, daily and hourly grouped in continuous succession around the Tabernacle, must surely give immense consolation to the Heart of Jesus, bringing down at the same time endless blessings on all for whom they pray. And, we trust, too, that in their prayers for themselves and others, they will be united with the invisible hosts of the Angels of the Eucharist, who later on will be their companions in Heaven.

ORGANISATION.

“ To start and develop this plan we suggest some little hints for organisation.

“ 1.—It would be well to appoint some special nun, if Religious be in charge of the workhouse, or else some zealous official, to take charge of this work, and to give simple instructions to the members regarding the object of the devotion; to keep in a special book a list of names; to have a daily card hung up with a list of Adorers and their hours of Adoration, near the Adoration Bench, assigning to each member his

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(or her) hour of Adoration; to hang up notices of the prayers asked for special intentions. Nuns or lay officials in charge of the devotion might be assisted by some inmates chosen to act as Promoters.

“ 2.—It would be desirable to have one, or two, special kneeling-stools—or, at least, two special places—reserved exclusively for Adorers.

“ 3.—It would be advisable for each Adorer, during the Hour of Adoration, to wear a Sacred Heart Badge with red silk ribbon-strings. At the end of Adoration Hour each Adorer would pass it on to the next. Should an Adorer be unable to spend his (or her) Holy Hour, information should be given in the morning, so that a substitute might be provided.

“ 4.—A list of *general petitions* (e.g., for the living and the dead—for the sick and suffering—for the conversion of sinners—for the Church—for our country—for private intentions, etc.) might be hung in some conspicuous place where the Adorers could see it before commencing their Holy Hour.

“ 5.—A quarter-hour chiming clock, telling the Adorers when their Hour of Adoration begins and ends, is almost essential. A few sympathetic friends or a concert, or raffle, would easily supply the price. This clock will remind each Adorer, as Mary Magdalen was reminded, that ‘The Master is come and calleth thee.’ Adorers might kneel during the first and third quarters and sit or stand during the second and fourth.

“ 6.—If there be a candelabrum or light before the Tabernacle, reminding Adorers of the fire of the Sacred Heart, it would help also.”

(10) *The Holy Hour and the Eucharistic League.*

Another devotion which the *Messenger* was employed to encourage was that called “The Holy Hour.” As our readers are aware, the origin of this devotion is to

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be found in one of our Lord's revelations to St. Margaret Mary. "Every night between Thursday and Friday I will make you share in the mortal sadness which I was pleased to feel in the Garden of Olives . . . In order to bear me company in the humble prayer which I offered at that time to my Father in my anguish, you shall rise between eleven o'clock and midnight, and remain prostrate with me for an hour in order to appease the Divine anger, by begging mercy for sinners, and also to sweeten in some sort the bitterness which I felt at that time by being abandoned by my Apostles . . ." A Confraternity was organised by Père Debrosse at Paray-le-Monial in 1829, which Gregory XVI. in 1831 approved for the whole Church. Its indulgences were to be gained by those who, individually or collectively, made an hour's prayer in any place between two o'clock on Thursday and sunrise on Friday. In 1875 Pope Pius IX. extended this privilege to all members of the Apostleship of Prayer; and, later on, Pope Leo XIII. in 1886 granted it also to all who on any day and at any time in a chapel or church would assemble in a body to make the hour's prayer.

We have seen above (p. 145) that this devotion had been since 1885 a favourite one of Father Cullen. What he found so rich of blessing in his own case he urged on others all the time he had the *Messenger*, and with great success—especially in the convents where, not merely the nuns, but the children took up the practice with much enthusiasm.

Years afterwards (in June 1916) he was given charge of the Gardiner Street Branch of the Eucharistic League, a pious organisation established by the Venerable Père Eymard in 1897 in connection with his Congregation of the Fathers of the Blessed Sacrament, and approved by the Holy See. Its object was to promote hours of prayer

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spent in presence of the Blessed Sacrament. This devotion (quite distinct from, though similar to, the Holy Hour devotion) was taken up by Father Cullen with his usual earnestness. We find him constantly praying for light and aid to work it properly so as to enhance the glory and honour of Jesus in the Blessed Sacrament; as usual, too, he applies all his customary methods of organisation to it, promoters, registers, monthly meetings, chiming clocks, special benches, etc.

(11) *The Practice of Frequent Communion.*

Not merely for the ^{ear} heart-to-heart union of Christ with His children did Father Cullen appeal in the *Messenger*. He strove earnestly to promote their frequent reception of Our Lord in the Blessed Eucharist, that wondrous union—corporal as well as mystic—which Christ has made possible for man. As early as April, 1888, we find him, in commenting on the General Intention for that month, “Devout Reception of Holy Communion,” urging his readers to put aside those relics of Jansenistic feeling which still at that date kept many—even the most pious—from communicating more than once a week. “The practice of the daily Communion of the early Church should,” he says, “be revived in accordance with the wish of the Council of Trent. We specially commend to the zeal of our Promoters this work of love. Their zeal cannot be more fruitfully employed than by seeking to increase the number of weekly and, if possible, daily Communions. No contrary custom should prevail against the wishes and interests of the Heart of Jesus. Holy Communion is not to be regarded so much as a reward for holiness as a means of becoming holy. The desire of our Blessed Lord, the practice of the early Church, the teaching of saints and theologians, the declaration of the Council

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of Trent, the visible fruits resulting from frequent and fervent Communion, should induce the Promoters to practice and promote this frequent reception of the Holy Eucharist."

He preached the same doctrine in all his retreats, and often expressed a sad surprise that even those souls who were specially devoted to God's work, ecclesiastical students and nuns, did not go every day to the Altar. Great, therefore, was his joy when Pope Pius X. in his Brief of December, 1905, emphatically approved of daily Communion and immensely increased its frequency all through the world.

(12) *The Practice of Early Communion.*

His heart was still further rejoiced by the same Holy Father's Brief of 1910, which urged that children be admitted to Holy Communion as soon as they reached the age of discretion. Parents, teachers, and the generality of the clergy were wont to keep the child from his First Communion until he was eight, nine, or ten years of age; they feared that he might not realise the gravity of his act; that there would be no sufficient preparation made or proper thanksgiving; even, that some profanity to the Blessed Sacrament might occur.

Long before this Brief of Pius X., Father Cullen had everywhere striven to encourage early Communion; to all the objections he opposed the custom of the primitive Church which allowed Holy Communion even to infants, and the harm done to children by keeping from them the Divine Manna, hardly less necessary for them while their character was forming than in their later years. Moreover, he held that children had, to a greater degree than was often thought, an appreciation of the Divine Mystery of the Eucharist—an appreciation which their words could not express, but which their hearts felt. In

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this connection he used to tell a story of a little boy six years old whom his parents thought too immature of mind to make his First Communion. Father Cullen after much difficulty succeeded in conquering their resistance. Meeting the mother some time afterwards, he asked her: "Well, how is Ted getting on?" She then told him what had happened one day after Ted had received Holy Communion with herself and her husband. They had finished their thanksgiving, and yet Ted, who was in a front bench of the church, showed no signs of rising. They waited for a considerable time and then brought him out. When they got home the mother said to him: "You must have asked God Almighty for a lot of things this morning, Ted. You were such a long time praying to Him. What did you ask Him for?" "I asked Him to bless Father and Mother and to keep me a good boy." "Is that all? You did not spend *all* the time in asking Him that." Then the little fellow became confused and began to cry. His father took him on his knees, and said to him: "Come, Ted, be a little man and don't cry. Tell us what you were talking of to our Lord this morning all that long time." "Well," said Ted, "I just told Him the fairy story mother told me the other day—and I think He liked it."

"Now!" said Father Cullen on hearing the story, "Did I not tell you that he could talk to God?"

In all the convents and colleges where he gave retreats, he was accustomed before distributing Holy Communion to address the children in a short *ferverino* of about five minutes, explaining to them the wonderful thing that was going to happen to them, a thing which, though happening every day, is more marvellous than the most wonderful event in all human history—God Almighty made Man uniting Himself body, soul and divinity to them, and coming to dwell within their

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breasts. All testimonies agree that these simple exhortations had a powerful effect in arousing the piety and fervour of his young hearers.

(13) *Candles before the Blessed Sacrament.*

Two other objects of his solicitude with regard to the Blessed Sacrament may here be noted. Everywhere he went he used to urge that a many-branched candelabrum should be erected before the Altar where the Blessed Sacrament reposed. He rather discouraged—while not actually condemning—candelabra before other shrines or pictures, especially in the absence of anything of the kind before the Real Presence. He recommended these Sanctuary candles as an external sign by which the faithful could show their faith and veneration for the Blessed Sacrament; also, just as other external signs such as the Sign of the Cross, a kneeling posture, etc., have a reaction upon the interior consciousness and thus favour devotion, this sign of reverence would, he considered, do much to awaken in the hearts of the faithful the feeling of which it is the external expression.

(14) *Congregational Singing.*

For much the same reason he favoured Congregational Singing. While a member of the House of Missions, he had established it in the church of the Fathers, and he always tried to establish it in the parishes where he gave missions and retreats. Whenever possible, he did the same all through his life, and constantly wrote about it in the *Messenger*. As late as 1915 we find him starting it in the Parish Church of Rosslare.

(15) *The Practice of Daily Mass.*

From what had been said of his own devotion to the Mass it is not surprising that, from the very second issue

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of the *Messenger*, he was constantly, by articles and stories, striving to persuade his readers of the blessings which daily attendance at the Holy Sacrifice would bring upon them. That in this point, too, his exhortations bore good fruit could be proved by many extracts from letters addressed to the *Messenger* and published in its "Working Notes."

One of his last works before he gave up the editorship was to promote (in 1903) the practice of assistance at daily Mass by launching one of his numerous Leagues. It was called the "Daily Mass League." Later on, in 1911, he applied (through the Archbishop of Dublin) to Rome for special indulgences. The Brief in which Pope Benedict XV. graciously granted (September, 1915) these, is displayed to-day at the door of nearly every church in Ireland.

An earlier League of much the same kind as the Daily Mass League, but with the special purpose of aiding the suffering souls in Purgatory was started by him in 1905. It was called "The Holy League of Mass, Communion and Prayer for the Release of the Suffering Souls in Purgatory." We give in the Appendix* the words of one of his leaflets concerning it. It is characteristic of his spirit, and also of his methods of organising.

**Vid.* Appendix ii.

CHAPTER VI.

WORK FOR SODALITIES OF THE BLESSED VIRGIN.

IT will have been already noticed that Father Cullen in founding the *Messenger* aimed at making it much more than an organ devoted to the particular purpose of the Apostleship of Prayer. His intention in founding it was twofold: by means of it to extend the Apostleship and inspire its members with great zeal; and, having done this, to use both the Apostleship and the *Messenger* in forwarding other purposes which he considered of immense importance for God's service. These purposes were chiefly two: the propagation of sodalities of the Blessed Virgin, and the combating of intemperance. Those who heard Father Cullen giving a Temperance lecture, or speaking of sodality work or recommending some devotion, sometimes brought away with them the impression that all religion for him centred in the subject which he was speaking of. This impression was the outcome of his intensity of feeling and his power of communicating his feeling; it sometimes obscured the reasoned and logical synthesis of his view of life's duty.

Thus, he believed himself justified in enlarging the scope of the *Messenger*. Any means of promoting God's glory would be a perfect fulfilling of the ultimate object of the Apostleship of Prayer, the hastening of the coming of God's Kingdom.

Among such means was evidently the spreading

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of devotion to Christ's Holy Mother. We have already seen something of the tender love he bore her, and of his belief in her power and desire to help her children, and to bring them to her Son. To spread devotion to her had been, therefore, always a passion with him, and the means of doing this which most strongly recommended itself to him was the establishment of Marian sodalities. His enthusiasm for these may have been partly due to his experience of the one in Clongowes, of which he had been Prefect, or may have been due to his innate belief in the virtue of organisation.

(1) *The Blessed Virgin's Sodality.*

The Sodality which he favoured was, of course, the famous one which is technically known as the *Prima Primaria*, the one of which Pope Leo XIII. in a Brief to the General of the Society of Jesus wrote: "Among the Sodalities established in honour of the Blessed Mother of God, the first place must undoubtedly be assigned to that which is called the *Prima Primaria*, and which excels all others by its development and extension."

It had its origin at the Roman College, where, in 1564, a Flemish Jesuit, Leunis (or Van de Leeuw) used to gather, in one of the class-rooms, a band of seventy students for special devotion in honour of Mary. The example was followed gradually in most other Jesuit Colleges. Gregory XIII. in his Bull *Omnipotentis Dei*, 1584, approved of these associations, erecting that of the Roman College (which he endowed with many indulgences) as a Primary Congregation, to which the others already existing or to exist afterwards could be affiliated by the General of the Society. Sixtus V., Clement VIII., Gregory XV. and Benedict

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XIV. extended these privileges to all congregations for either sex established in, or attached to, Jesuit houses. During the suppression of the Society most of these Sodalities, 2,476 in number, continued to exist.

In 1824 Pope Leo XII. gave back to the restored Society all its powers over them, and authorised the Father General to affiliate to the *Prima Primaria* any congregation of either sex—even congregations not conducted by members of the Society. Pope Leo XIII. afterwards extended these privileges. Since the restoration of the Society, over 10,000 sodalities have been affiliated to the *Prima Primaria*.

The history of the *Prima Primaria* Sodality is extraordinarily brilliant. In 1600 it flourished in all the 200 colleges of the Society, and soon after spread into the universities and among the general body of the laity, the bigger towns on the continent often having 15 or 16 or more sodalities for various classes and ages of people. Not to speak of the numerous kings and princes, statesmen and famous generals who were its alumni, it counts on its bead-roll many Supreme Pontiffs,* while Pius IX, Leo XIII, Pius X, Benedict XV and our present Holy Father have often recalled with grateful expressions of feeling the blessings they received in this school of Mary.

From the very beginning of its career the purpose of the Sodality, as expressed in its rules and realised in its practice, was not confined to exercises of piety or to the increase of personal sanctity, but included works of apostolic zeal and charity such as the visiting of hospitals, the teaching of catechism to the poor, controversy with heretics, etc. The favours showered on it by the Holy See are not to be wondered at when we reflect on the number of saints who had belonged to it (St.

*Seven of them in the seventeenth century alone.

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Stanislaus Kotska, St. John Berchmans, St. Francis of Sales, St. Fidelis of Sigmaringen, the Venerable P. Eudes, Saint Peter Fourier, St. Leonard of Port Maurice, M. Olier, St. John Baptist de Rossi, etc.); and when we recall that from it sprang several of the most famous of the Church's charitable and apostolic organisations such as the Society of St. Vincent de Paul, the Society of Les Missions Etrangères, etc.

(2) *B.V.M. Sodality in Ireland.*

We need not here say anything of the history of the Sodality in Ireland during the 16th, 17th and 18th centuries beyond noting the interesting fact that quite lately an erection diploma dated 1647 of the Sodality attached to the Jesuit Church (St. Patrick's) in Waterford has come to light.

A link between the sodalities of the old Society and those of the restored Society is the one yet existing at the Church of SS. Michael and John, Dublin. It was founded in 1797 by Dr. Betagh, P.P., V.G. (a Jesuit till the suppression of the Order in 1773), has given nearly 40 priests to the Church, and counts on the roll of its honorary members, Daniel O'Connell.

The oldest sodality founded by the restored Society is that of Clongowes Wood College, founded in 1820, which, however, seems to have lapsed for some time, as it was re-erected in 1842, from which date it has had an unbroken existence.

In 1833 Father John Curtis, S.J., founded a sodality in the Ursuline Convent, Waterford, the oldest of all the Irish convent sodalities. Only 14 years afterwards was a sodality of the Blessed Virgin started (by Father Math. Seaver) at Gardiner Street.*

* It seems to have died after about a year. Though four B.V.M. sodalities were affiliated at Gardiner Street in 1852-

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The B.V.M. sodality at Rathfarnham Abbey (founded in 1849), that at Sion Hill Convent, Blackrock (founded in 1852 by Dr. Quin, afterwards Bishop of Brisbane), and those at the Ursuline Convent, Sligo, Laurel Hill, Limerick, the Dominican Convent, Drogheda, and the Mercy Convent, Cappoquin (all founded in 1853), mark the first slow stages of the Sodality's growth in Ireland. The next eight years show a very slow increase in affiliations (3, 1, 3, 4, 6, 0, 0, 8), but in 1862-64 the numbers (19, 22, 17) suddenly rise.

It was perhaps because the Presentation Nuns in Wexford shared the increasing appreciation of the Sodality which the above figures seem to indicate, that they suggested to Father Cullen the establishment of one in their convent; or the idea may have been due to the influence of Father James Cooke, O.M.I., who had introduced and generalised in Ireland the holding of special devotions all through the month of May in honour of the Blessed Virgin, and who had (according to the local tradition) founded a sodality in Gorey Loreto Convent some time previously.*

(3) *Fr. Cullen's Early Work for B.V.M. Sodality.*

However the idea may have originated, Father Cullen, adopting it with enthusiasm, founded the Wexford Presentation Sodality on the 21st June, 1865. Next year he

1853 none of them seems to have had a vigorous life until 1856, when Father John Gaffney took over the charge of the Women's Sodality which he worked with extraordinary success until 1879. In 1865 an association of girls called the "Congregation of St. Anne" was founded by Father Alf. Murphy. After having had various Directors, it came into the hands of Father Robert Kelly, under whose care it was affiliated to the *Prima Primaria* in 1872, and did splendid work in combating the efforts of the proselytisers, then very active in Dublin. Indeed, its work was the origin of the Sacred Heart Home, Drumcondra.

* It was affiliated in 1863, but may have already existed for some years.

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founded two others (one for the past pupils, the other for the orphans) at the Mercy Convent in the same town. While attached to the Mission House, he founded many others; at the Mercy Convent, Enniscorthy (of which we have already given some account), St. Peter's College, Wexford (1870), the Christian Brothers' Schools, Wexford (1870), the Perpetual Adoration and Loreto Convents, Wexford (1874), Kilkenny Seminary (1877), the Loreto Convent, Kilkenny (1879), and Wicklow Dominican Convent (1880). During this same period he reorganised the Gorey Sodality (in 1870), establishing in connection with it a Clothing Society for the poor, and also reorganised the Sodalities at Balbriggan and Bray Loreto Convents (1880-1881), and at the Ursuline Convent, Thurles (1880).

(4).—*His Work in the Society for B.V.M. Sodality.*

On his return to Dublin after his novitiate, and while yet on the mission-staff, he renewed his interest in the B.V.M. sodalities. Since the big increase in their number which took place in 1862-1864, they had not been growing as rapidly as he would have wished—the fifteen years from 1865 to 1880 witnessing the foundation of only about 85, of which he himself had founded 11. While travelling through the country in 1883-1884, he had come across, or heard of, many convents and colleges which should have had sodalities but had none; he found, too, that many of the existing sodalities had lost their affiliation-diplomas or had never had any; and that many were not being worked in a satisfactory manner. Moreover, at this time, efforts were being made to attach the B.V.M. sodalities to the "Association of the Children of Mary under the Protection of the Immaculate Virgin and Saint Agnes," a congregation which was founded at Rome by Dom A. Passeri, Canon

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of St. John Lateran, and which was meant exclusively for girls. Father Cullen was naturally solicitous for the interests of the more famous *Prima Primaria*, with which he himself was so intimately connected, and which was proper to the Society of Jesus. Urged by these considerations, we find him in January and February 1884, approaching the Provincial and other fathers with a view to the better organisation of the B.V.M. Sodality in Ireland.

In August, 1884, he is transferred to Belvedere College, where, among his other duties, the charge of all the B.V.M. sodalities in Ireland is entrusted to him. One of the first things he does is to despatch (in November) a circular letter to all the convents, putting before them the purposes and advantages of a Blessed Virgin's Sodality, and explaining that those already existing did not enjoy the privileges or indulgences of the *Prima Primaria* unless they held a proper diploma. Those which had not one were to apply to him. The result was a notable increase in the number of affiliations (17, 7, 9, 8, 5, 7, 10) during the years 1885-1891. To the work of consolidating the already existing sodalities and of inspiring them with a new zeal, his personal visits to the colleges and convents in and near Dublin, and his constant journeys through the country while giving retreats contributed much, as everywhere he made it a point to see how the sodalities were working. From January 1888, he had in the *Messenger* an additional means of furthering this object. For instance, in almost the first issues, and constantly thereafter, he describes in various ways the high standard of holy conduct which he expected the sodalists to live up to. He spoke to them as to boys and girls completely consecrated to God's service and bound to perform that service in imitation of Mary, their Mother. He looked to them to be exact in their

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duties, and fervent in their piety. As the fruit and proof of that fervour, he expected from them devoted service of their neighbour—for he never believed in ornamental or stay-at-home, or selfish, or merely sentimental piety. He is for ever urging them to serve God, especially in His sick and poor. While at school, they should be trained and encouraged to save up for the poor, to make clothes for them; on vacation and after leaving school, they should always devote themselves, in whatever way they could, to performing the works of mercy, teaching catechism, visiting hospitals, consoling the afflicted, up-raising the down-trodden, saving those in danger of losing the Faith. As inspiring examples for the Children of Mary more particularly—though also for all the members of the Apostleship—he published in the *Messenger* accounts of the works of zeal which fervent lay-Catholics conducted on the continent (as, for instance, the extraordinarily fruitful Students' Sodality of Barcelona), or in Ireland, and more particularly in Dublin. Indeed, the early numbers of the *Messenger* are a mine of information concerning the origin, history and work of the great Dublin charitable and religious institutions, night-shelters, evening-schools, evening-clubs, refuges, orphanages, anti-proselytising homes, discharged prisoners' homes, etc.

After ten years of this work, he thought in 1898 that the time was ripe for a special journal which should appeal exclusively to the sodalities. Having got leave, he started the *Madonna* for this purpose, the editorship of which was entrusted to Father Joseph McDonnell, S.J.

(5) *His Personal Management of Sodalities.*

(a) *Belvedere.*

While thus engaged in working up the Sodality

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movement all over the country, he had immediate charge of three sodalities in Dublin.

The first of these was the Boys' Sodality at Belvedere College. He had been assigned to Belvedere on the 30th July, 1884, and took up residence on the 29th August. Three days after his arrival, that is, the very day of the boys' return from vacation, he records: "First meeting of the Sodality* here! Taught the boys its organisation. O Mother Mary, bless it." The first reception of the members (chosen by their school-companions) took place on the Feast of the Immaculate Conception.

A *Sodality Manual* which, besides serving as a prayer-book, contained the Little Office, was also published by him at this time, and sold widely among sodalists everywhere.

His influence over the sodalists was striking and immediate; and they, by their spirit of piety, diligence and good conduct, exercised in their turn a very noticeable influence for good all through the school. They were entrusted with all responsibility for the good conduct of the boys in the Chapel. Father Cullen gave the annual Boys' retreat for some years; and few of those who heard him can forget the impression which he produced, and of which one little fact, noticed at the time, will give some indication. At the end of the school-day the boys, instead of going home as was their custom in groups of twos and threes, went home singly and in silence—quite on their own initiative, for they were not ordered to do so.

A leaflet† which was distributed to all the boys of

*Father Michael O'Ferrall had founded at Belvedere a Sodality of the B.V.M. in 1859, which, however, seems to have lapsed almost immediately.

† *Vid.* Appendix iii.

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the school, gives a Rule of Life, in the observance of which the sodalists were of course expected to set an example—and, let us add, failed not to do so.

(6) *Ignatian Sodality.*

Another sodality of which he was given personal charge was the Ignatian Sodality. This had been founded by Father John Bannon in June, 1872, for University and other students. It was now in 1885 re-erected, and transferred to the Belvedere College Chapel. At this period it was sometimes called the Lyceum Sodality owing to its connection with the Lyceum Club, founded by Father T. A. Finlay, S.J., for the students of University College, St. Stephen's Green. Its meetings continued to be held at Belvedere Chapel until 1891, though there was often question of its being transferred to University College Chapel, St. Stephen's Green.

To the working of this sodality Father Cullen bent his most strenuous energies. After priests and ecclesiastical students, young lay-men had always had the greatest attraction for his zeal, and now he had, as he considered, the opportunity of his life. His prayers consequently are unceasing for the success of this work. On the break-up of the Lyceum Club in 1887, he provided billiard and reading rooms for the Sodality, and was always urging on it the advisability of organising dramatic classes, elocution classes, etc., so as to develop a greater solidarity among its members. In spite, however, of all his efforts and prayers, he does not seem to have had the same success in this as in nearly all his other enterprises. At length, when he had failed—after many attempts—to organise the practice of Monthly Reparation Communion among its members, and was also pressed by the financial difficulties of keeping up the

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billiard and reading rooms, he got the sodality moved back to the Ignatian Chapel at Gardiner Street in March, 1891, where he presided over it until his death. In its new surroundings the Sodality prospered exceedingly. At Father Cullen's instigation it founded a special branch of the St. Vincent de Paul Society in 1891, and established a library the next year. It made an attempt—unsuccessful, however—in 1894 to found a *patronage* after the French model. Some of its members as Thomas MacCabe, Barry Lawless, William Coyne, etc., were indefatigable pioneers of many of the Catholic charitable and religious works in Dublin, and derived much of their zeal from their intimate friendship with Father Cullen. This was notably the case with Thomas MacCabe, who came across Father Cullen soon after the latter had come to Dublin, became his intimate friend, one of the chief organisers of his Sodality—he was its Secretary from 1894 until his death—and one of the most vigorous promoters of the Pioneer Temperance Campaign.

(7) *Loreto Convent, St. Stephen's Green Sodality.*

The Ladies' Sodality attached to the Loreto Convent, St. Stephen's Green, had been founded by Father Bannon in 1875. On Father Cullen's coming to Belvedere, he was given charge of it in addition to his two other sodalities. When introduced to the Sister who was to help him, he explained to her that he intended to insist that all its members should undertake some kind of charitable work. She said "I fear, Father, you won't be able to get them to do so." "Well," said he, "this is a sodality of the Blessed Virgin. One of the essential purposes of every such sodality is charitable work for the poor. I am therefore bound, as I have charge of the sodality, to insist on this essential thing in it. If

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they won't do it then they will have to leave, or else I will have nothing to do with the sodality."

But in the event he met with no opposition—or even lukewarmness—in the reception of his proposals. To show this we shall give one quotation from the records published in the *Messenger*, 1888: "Our limited space prevents us from dwelling in detail on the spirit of prayer and active zeal which pervades this flourishing congregation, and from bestowing merited praise on the unfailing and crowded attendance of its members at their monthly meetings. We can only state that, besides an immense quantity of clothing made for the poor during the year, and especially at Christmastide, 1,630 visits were made by the ladies to Dublin hospitals, while 459 articles of altar linen were worked for 27 poor churches at home and abroad."

Better, however, than any of the records which we could give of the impression left by him on the sodalists, an address* delivered by him in 1909 will describe the spirit in which he conducted this work.

(8) *Projects for Future of B.V.M. Sodality.*

As he drew towards the end of his life, Father Cullen became more and more convinced of the importance of the work of the sodalities of the Children of Mary. "Please God," he said once in the year 1916, "Ireland will soon get some kind of freedom to manage her own affairs. The danger of drink ruining her is nearly passed. But all this modern system of factories, this prevalence of slum-life, and, perhaps worst of all, this craze for pleasure—among the poor as well as the rich—are terrible dangers. Much will, no doubt, be done by our own government to give the people houses, but the

* *Vid.* Appendix iv.

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old habits of improvidence, slovenliness, carelessness in the training of children will still persist. Everything depends, therefore, on the bringing up of a generation of women of high virtue, strict dutifulness, seriousness of purpose and skill in their home-functions. For this the sodalities will do an immense deal."

For years he refused to yield to the evidence by which some of his friends often tried to prove to him that the standard of strict morality among Irish girls had greatly deteriorated. It was too awful a thing to admit, for, as he said once, "if that goes all goes with it. Men are what their mothers and their wives make them. But, if there be any truth in what you say—or lest what you say ever come true—then the best resource we have is an intensified love of the Mother of God. Therefore, we must concentrate on the Blessed Virgin's sodalities."

Hence, when in 1916 he was bringing out a new and cheaper edition of his *Sodality Manual*, he prefixed an Introduction dwelling on the importance of the home and of all the duties connected with home. Hence, too, when he was hardly able to get about, he exerted his energies to the utmost in founding four new sodalities, one at Rathfarnham for working girls (1916), one for the nurses of St. Vincent's Hospital (1917), one at Stephen's Green Loreto Convent for girls engaged in business (1918), and, lastly, one at the Mercy Convent, Rosslare (1919).

The vast majority of B.V.M. sodalities in Ireland are for women and girls. This is not the case abroad; that it is the case in Ireland was a subject on which Father Cullen often spoke strongly. He held that in many places outside secondary colleges there was abundant room—and very great need—of boys' B.V.M. sodalities. The difficulties in the way of such an extension of sodality work puzzled and chafed him.

CHAPTER VII.

HIS WORK FOR TEMPERANCE.

THOUGH, as we have said, those who knew Father Cullen in any intimate way knew that he regarded his Temperance propaganda as merely a means to a greater end, it is as a Temperance reformer that he will figure most largely in the history of Ireland. Indeed, he will probably be reckoned as the very greatest of the many apostles of Temperance whom the Catholic Church in Ireland has produced. A rapid survey of the chief among these, and especially of Father Mathew, is necessary so that Father Cullen's work may be the better appreciated.

(1) *Catholic Temperance Movements before
Father Cullen.*

(a) *Those previous to Father Mathew.*

Drunkenness, as seems to be now almost universally admitted, was not a widespread vice of the Irish people until the earlier part of the eighteenth century. It then became very prevalent owing to various reasons—one of which was, of course, the demoralisation and insecurity resulting from the Penal Laws; another, the bad example of the squirarchy. In particular, "patterns," wakes, races and faction-fights were the scenes of excessive drinking. There were constant efforts made by the clergy to stop drinking on these occasions—"patterns" were forbidden by the Bishops collectively in 1786—but

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without any great success. We shall say nothing here of the many sporadic attempts at organising Temperance societies made by non-Catholic enthusiasts during the nineteenth century—especially in Ulster, but also in many places through the rest of the country. Such attempts were of their nature limited in their sphere, and transitory, and never seriously diminished the extent of the evil habit. The first organised attempt on the part of the clergy to grapple with the drink-danger was made on the occasion of the Ennis election in 1829, and was undoubtedly in part a cause of the Catholic success on that critical occasion. A few years afterwards, about 1835, in the Diocese of Ossory under Dr. Kinchella, and in the neighbouring Diocese of Ferns, ecclesiastical penalties were inflicted on publicans who sold drink on Sundays or holidays, and on the people who consumed it on those days.

(b) *Father Mathew Movement.*

This prohibition was undoubtedly of great effect in the two dioceses where it was enforced, but no general effort was made for Temperance until 1838, when Father Mathew took his Total Abstinence Pledge and inaugurated his great campaign. "This glorious movement (to use the words of Father Cullen written the year of his death), which swept over Ireland from 1839 to 1856, justly continues to be regarded as one of the most striking social transformations ever achieved on behalf of a whole nation by a single individual." Words were never truer. Not even were the Crusades a more marvellous outcome of enthusiasm—hope of booty, love of adventure helped to inspire them—but in giving up a habit of drinking there is little of romantic appeal. Yet, from end to end of the country, the people were compelled by the marvellous influence of this one man to

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forswear what they had come to think a necessity as well as a pleasure. He is said to have administered 7,000,000 pledges, 5,000,000 of them in Ireland. Between 1838, when he started on his Temperance mission, and 1843, when he first visited England, he had been in—and had won over—almost every parish in Ireland. By his single voice he had utterly ruined the powerful malting and distilling trade, and had made possible the gathering in order and discipline of the scores of thousands who assembled at O'Connell's Monster Meetings.

But Father Mathew's movement was essentially a movement of enthusiasm, and as such of transient effect. Not that it passed and left no trace. On the contrary, of the millions who took his pledge probably hundreds of thousands kept it. Only a few years ago—say, fifty or sixty after his death—there were to be found, up and down the country, many people who had kept his badge and were faithful to their promises. More important still, he had delivered a stunning blow to the public opinion which till his day had regarded drunkenness with indulgence, nay, as a mark of good-fellowship and generous nature. Lastly—most important of all—he had awakened in the hearts of many of the clergy an apostolic fervour like to his own, and an ambition to take up his work and perfect it.

Yet, in spite of all, it must be admitted that when the wave of popular enthusiasm had passed—nay, even before the great apostle himself had died—the old habits of drunkenness had reconquered much of their former sway.

Some of the reasons of this partial failure are not far to seek. The chief one was evidently that the movement was not sufficiently organised. When Father Mathew had come to a parish, and had gone again having dis-

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tributed his cards, he left no machinery behind him to bring his pledge-bearers to act on each other by mutual example, aid, exhortation and reproach. When an individual had broken his pledge, there was no influence to shame him or to lift him up again. That the work was wanting in permanence Father Mathew was himself anxiously conscious. In a letter which he wrote to the "United Kingdom Alliance," he says: "My labours with the Divine aid are attended with partial success. The efforts of any individual, however zealous, are not equal to the mighty task. . . . I trust in God the associated efforts of many good and benevolent men will effectually crush a monster gorged with human gore."

A second reason for the short duration of the movement is referred to in a letter written in 1875 by Dean Kenny, P.P., V.G., of Ennis, to Father Bridgett, C.S.S.R., and published in the *Illustrated Irish Monitor*, 1876, pp. 178, 196. "From my own knowledge I can say that for four or five years the movement was eminently successful. With Father Mathew I had the satisfaction of a most intimate acquaintance; and I frequently took the liberty of suggesting to him the necessity of connecting the pledge with the practices of religion, without which, I foresaw, it must fail. The anxiety of Father Mathew was to enrol in the Society the whole world. The Duke of Leinster and several other Protestants of distinction became members; and, to yield to their feelings, the Scriptural texts on some of the Temperance medals were taken from the Protestant version of the Scriptures." In fact, the circumstance which in some Lives of Father Mathew is described as the special charm and advantage of his movement, namely, that it was "a movement of all creeds" proved in great measure to be its weakness. The presence of members

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of all Churches at so many of the meetings addressed by him undoubtedly prevented him from grafting his pledge upon the religious life of the people, and from thus securing for it a principle of supernatural strength and permanence. At the same time, his enrolling of so many converts among non-Catholics of high station must have had a powerful indirect effect in making excessive drinking less fashionable.

When it is said that Father Mathew neglected the powerful resources of religion, it is not meant that his pledge was one binding merely in honour, or one made to him personally. On the contrary, he always understood it as a vow made directly to God Almighty. This very circumstance—strangely enough—proved another cause of weakness. On this point, too, Dean Kenny's letter gives some very interesting information. The matter is of some consequence in the history of Temperance in Ireland; it came up for discussion several times afterwards, and finally in connection with Father Cullen's Pioneer movement.

Frederick Lucas, the editor of the *Tablet* in Dublin,* had taken Father Mathew's pledge. "Mr. Lucas," says Dean Kenny, "finding the observance of total abstinence not convenient, claimed from Father Mathew an exemption. In reply to Father Mathew's question if alcohol was medicinally required by him, Mr. Lucas said, with the candour for which his countrymen are remarkable, that he did not think it was. Father Mathew urged, as he saw no plea for exemption, the obligation of the vow contained in the pledge. Father Mathew being a regular, and, of course, better acquainted with the nature of vows than any secular

* He had transferred his paper from London to Dublin in 1849.

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priest or layman is supposed to be, pressed his argument on Mr. Lucas. This brought forth some articles in the *Tablet* in which Father Mathew's doctrine on vows was impugned. Some time before, a great majority of the students of Maynooth, and several of the professors, took the pledge from Father Mathew. The question mooted by Mr. Lucas regarding the religious observation of the temperance vow engaged the attention of professors and students in Maynooth. I frequently heard from the disputants on both sides the arguments considered by each as conclusive. I could not attempt to repeat them. My present purpose will be answered by stating to you what I deplore, that the majority—at least of the students—relieved themselves in practice from the obligation of the Temperance vow. To make security doubly sure, and to remove all doubt, the faculties given to every confessor of dispensing in vows during a Jubilee (except the reservation with which you are acquainted) was availed of by every confessor in Maynooth."

This effort of Father Mathew to impose on those who took his pledge the obligation of a vow was a bad mistake. The danger of imposing lightly on vast numbers of people such a serious obligation prevented the pledge from being approved by Rome, and excited disapproval among a large proportion of the clergy. Many of the bishops, too, did not approve of it. Dr. Keating, Bishop of Ferns (1819-1850), looked with disfavour on Father Mathew entering his diocese for (as he said) the movement without the co-operation of the priests was certain to fail, and by its failing, to do more harm than good; the priests who would join it would be very few. At the Synod of Thurles (1850), although the movement was then spread all over the country, there was no word of official approbation or recognition accorded to it.

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In spite, however, of its many inherent weaknesses, the crusade of Fathew Mathew had a decisive influence on the combat between Christianity and the forces of evil which till then had held a large proportion of the people in thrall. In its *élan* and its rushing success it resembled a charge of cavalry breaking up the enemy's ranks; though the ranks might be reformed, they would never again present the same confident impenetrability. It dispelled once and for all the old complacent or despairful indifference to the drink-evil, the seriousness of which was now keenly realised. The very impermanence of the Father Mathew movement set all people, laity and clergy, considering new and more effective methods for dealing with the danger.

(c) *Father Mathew's Successors.*

Hence we find up and down the country, even before Father Mathew's death, many priests carrying on, each in his own way, the work of the great Temperance Apostle. Father John Spratt did valiant service in Dublin, re-organising in 1859, and managing with great success the Irish Total Abstinence Association* with its Coffee Palaces in Townsend Street and Kingstown. In this Society, and about four or five others attached to the city churches, there were some ten thousand Total Abstainers in Dublin about the year 1860. Father Ignatius Spencer, C.P., a little later on, in his "little missions" spread the custom of giving pledges to children.

Several of the bishops, too, set themselves with new energy to grapple with the problem. Dr. Furlong, Bishop of Ferns (1857-1875), succeeded in shutting up

* It had been founded in 1836, and was the oldest of all Dublin Total Abstinence Societies.

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all public-houses on Sundays and holidays. Significant of the state of affairs till then existing are the words in which the *Wexford Independent* describes this as "one of the most extraordinary victories ever achieved." The holding of fairs and markets on holidays was also stopped by him. "At his coming to the See," a contemporary writer says, "the scenes which the large towns presented on the Assumption and similar feasts were simply horrible; to-day they resemble Sunday, except that the houses of a few heretics remain open." This great bishop also established Temperance (not Total Abstinence) sodalities throughout his diocese, and, most important of all, instituted the Confirmation Pledge to be taken against drink until the age of twenty-one—a custom which is now universal all over the English-speaking Catholic world.

Similarly Dr. Leahy, Archbishop of Cashel and Emly, by appealing to the religious sentiments of the people and by using the influence of his priests, succeeded in closing all the public-houses of his Archdiocese on Sundays and holidays, and in greatly diminishing the drunkenness which had again begun to prevail. He administered pledges widely, sometimes to individuals, but generally to large groups of persons assembled round the altar. His pledge, given for one or three years, was not one of Total Abstinence, but merely a promise not to get drunk, and not to frequent public-houses on Sundays or holidays. "A pledge of Total Abstinence," he said, "except in the case of confirmed drunkards, I have seldom if ever administered, preferring easy temporary pledges as more likely to do good to the mass of the people."*

* Quoted in *Father Mathew* by T. F. Maguire, chap. xliii.

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(d) Sunday Closing Movement.

The Temperance Movement was also much benefited by the agitation on behalf of the Sunday Closing Act. Many petitions were drawn up—one of them was signed by 10,000 people, including the Cardinal, and twenty-two out of the twenty-seven Irish Catholic Bishops. There were numerous monster meetings. All-night struggles were frequent at Westminster, in which nearly all the Irish members were fighting the liquor interest, then all-powerful in the House. An energetic press campaign, rich in statistics and revelations as to the awful effects of drink, was kept up vigorously from 1867 till 1878, when the Bill was finally passed into law. The Bill itself was not of so much importance,* but the vigorous agitation on its behalf did much to enlighten public opinion, and to win the general body of the people to the Temperance movement.

(2) History of Father Cullen's Temperance Work.

It will be noted from what has been said that, for a considerable time before Father Mathew's death, and for many years after it, the general body of the clergy disapproved of Total Abstinence except as a desperate remedy for confirmed drunkards. The few priests here and there who adopted it as a practice were generally considered either to be faddists or to be guided by mistaken zeal. Even in the Pastoral issued (in 1875) by the Maynooth Synod, no reference is made to Total Abstinence as a remedy for intemperance; although the Bishops lamented that "the abominable vice of intemperance continues to work dreadful havoc among our people," they confined themselves to exhortations of a

* Except in five towns, Sunday liquor-traffic was prohibited unless to *bona-fide* travellers and lodgers; in the five towns drink-shops could be open only from 2 to 7 p.m.

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general character, "efforts in accordance with the spirit of the Church, the avoiding of dangerous occasions," etc.

This was the case all through the fifties and sixties, even at New Ross, where the Father Mathew movement had been particularly strong. A Mr. Carr, a Protestant minister of the place, had begun here (about the same time as Father Mathew in Cork) a Total Abstinence movement which had a large local success. The Parish Priest, Father William Brennan, was a friend of Mr. Carr, and warmly seconded his enthusiasm. When Father Mathew visited the town in 1840, there was a most enthusiastic meeting of practically all the townsfolk in the wide space before the Friary Chapel; after a general renewal of pledges Mr. Carr and Father Mathew embraced each other before the crowd. Yet only fourteen years afterwards (1854), there is no reference to any pledge-giving or pledge-renewal taking place at the great mission which the Redemptorist Fathers gave in the town.

(a) Father Cullen's First Efforts.

Father Cullen, a young boy at the time, had attended this mission; moreover, though his family was intimately associated with the priests of the town, for years after this time it was never suggested to him—nor did it occur to him—to take a Total Abstinence pledge. Even when, as has been related, he was shocked by the sight of a priest who had exceeded, he merely took a pledge against punch; he continued to take wine until he was thirty-four years old. Nay, when he was a curate in Wexford and, as he himself records, had conceived "the ambition of being another Father Mathew," he had evidently in his mind a different method from Father Mathew's of realising that ambition; for, though

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he often gave the pledge then usual of not getting drunk, etc., he never thought of giving up his glass of wine. During his first six years at Enniscorthy, his Diaries make no mention of Total Abstinence, though frequently of "pledges" and of the "suppression of intemperance"; for instance, this latter is mentioned as the purpose of a big mission given by the Redemptorists at Enniscorthy in 1871. Likewise, in a sermon which was preached several times by Father Cullen in 1870 (as is noted on the MS.), and which could hardly be surpassed in the vigour of its denunciation of drunkenness, there is no hint of any pledge against a moderate use of drink.

In a speech years afterwards he said: "From the opening days of my childhood I learned by sad experience that the most prolific source of grave sin in Ireland, as well as a source of physical deterioration of our race, and the crying disgrace of our nation, was the excessive use of strong drink." "Numbers," he continued, "of every class and creed were hopelessly struggling in the vortex of drink into which they had plunged. The highest ideal for them was moderation in its use; 'don't get drunk and don't get silly.' Over this widespread social disaster Father Mathew's memory shone as a star of hope, pointing to the principle of self-sacrifice for the uplifting of the fallen and the one way of safety for the weak—his own method of Total Abstinence."

(b) *His Pledge.*

Yet he was ten years a priest before he became convinced that all other expedients were failures, and was driven to try once more the much-decried one of Father Mathew. In October, 1874, he was engaged in giving a mission at Glynn, Co. Wexford, when in the sacristy

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during his thanksgiving after Mass on Rosary Sunday, he resolved "to imitate, however feebly, the great example of Father Mathew" and to pledge himself never to touch any stimulants for the rest of his life. "At this time," he says, "this step was very unusual. I knew its prudence would be challenged, and its utility denied; but I placed my hope in Our Lady of the Rosary, her of whom it has never been heard in any age that she abandoned those who sought her help."

The pledge then taken, he kept faithfully to the end. He never could be induced to break it, even during one of his voyages across the ocean when the doctor told him that spirits were necessary to preserve his life; nor afterwards, when in his travels through Africa he could find nothing but evil-smelling water to drink.

(c) *Contemporary Movements.*—*Fr. Robert Kelly's Association of Prayer.*

Before we proceed to describe the movement of which Father Cullen's 1874 pledge was the real beginning, it will be of interest to note that a short time previously there had been started in Dublin another Temperance movement on much the same lines as Father Cullen's. Father Robert Kelly, S.J.,* well known over the whole

* He was born in 1828 at Mullingar, went to Paris very young to study for the priesthood, was ordained in 1851 for the Diocese of Meath, in which he spent a few years on the mission. Having entered the Society of Jesus in 1854, and done his novitiate at Lyons, he applied for the foreign mission, and was sent to the Southern States of America. Here, in addition to teaching in one of the Alabama colleges, he took charge of a colony of Irish immigrants, for whom he built a chapel with money begged from his friends in Ireland. Recalled home at the outbreak of the Civil War, while he was crossing the Northern lines on his way to New York, he was taken prisoner as a Southern spy. An Irish General, who, fortunately, was in command at the spot, treated him with great courtesy and liberated him after a few days. After some years at Galway, Clongowes and Tullabeg, he was sent to Gardiner Street in 1868.

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North side of Dublin for his devotion to the poor, and especially for his zeal in reclaiming poor victims of drink—he was popularly known as “the drunkard’s priest”—had founded in 1871 an *Association of Prayer in honour of the Thirst and Agony of Jesus and of the Dolours of Mary*. It was erected into an Archconfraternity on August 30th, 1874, by Pope Pius IX., who bestowed many indulgences upon it, and was formally approved by all the Bishops of England, Ireland and Scotland. It was in no sense a Teetotal Society*—no pledge being required—but was, as its name, “Association of Prayer,” implied, a union of devout souls who undertook by saying certain specified prayers daily and by offering frequently Holy Communion, to draw down God’s graces and helps upon the victims of drink. Its organisation was pretty much the same as that of the Apostleship of Prayer, the Director in Gardiner Street having parish priests or heads of religious houses under him as Local Directors, and these in turn appointing Zelators, whose duty it was to enlist members and to register them.

As an organ of the Association, Father Kelly founded in 1871 the *Monitor*, a penny magazine, which soon had a circulation of 30,000 a month. In 1874 he increased its size and introduced illustrations. In its new form, under the name of the *Illustrated Monitor*, it was edited by him till his premature death from typhus in 1876, and for some years after continued to be brought out by Messrs. Dollard and Sons.

The Association was very wide-spread, having

* Probably on this account Father Cullen, though he certainly knew all about Father Kelly’s Association and copied many of its details, appears not to have got into personal touch with it. On the other hand, he records in his Diary some visits paid by him to a Hall in Grenville Street, where Father J. Gaffney, S.J., had a Teetotal Society for working-men,

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hundreds of branches not merely in Ireland, but in England, Scotland, America and Australia.

League of the Cross.

At about the same time, that is, in 1874, the League of the Cross was established in England by Cardinal Manning. It was mostly a re-organisation of the associations which had been founded as a result of the Father Mathew movement in London, Liverpool, Manchester, and some other cities; and its first Convention was held in London in 1875, under the presidency of the Cardinal. Its character was completely religious, only Catholics being admitted to it—indeed only those who promised to lead practically Catholic lives. The pledge given was for at least a year in the case of adults, and until the age of twenty-one in the case of children. At first there was some doubt about the gravity of the obligation implied in the pledge, and the Holy See hesitated to give the association any recognition until assurances were given that the pledge was not a vow, but only “a compact made with the members of the League of the Cross to abstain from taking drink.” Pope Pius IX. and afterwards Pope Leo XIII., approved its rules. Our reason for mentioning it in this place is that during the years 1875 and 1876 some efforts were made to propagate it in Ireland. In fact, there were Conventions of its members held at Thurles and at Limerick in the year 1876, but they were not very successful. It never took very much hold on the people—except in and around Cork, where many thousands belonged to it.

(d) *Father Cullen's Wexford Total Abstinence Association.*

For over a year after Father Cullen had taken his

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pledge, he does not seem to have changed his method of dealing with the Temperance problem. He continued to administer the pledge in whatever sense and for whatever time he could induce people to take it. It is likely that during this time he already contemplated the founding of Total Abstinence societies, but that Dr. Furlong was not inclined to favour them. At all events, it is remarkable that less than four months after Dr. Furlong's death Father Cullen is found at St. Peter's College, Wexford, proposing (February, 1876) to the professors and students that they should start a Total Abstinence Society which would serve as a model for others. In the following month (March, 1876) he seems also to have founded one among the students of the Christian Brothers of Wexford. We have no explicit information as to the views of Father Warren on the subject of a Total Abstinence Campaign, but, as he was Superior of the House of Missions until his consecration as Bishop (May, 1876), we may presume that he approved of the new venture of his zealous subject. In June Father Cullen gave a retreat at All Hallows College, Dublin, during which he writes in his Diary: "O Holy Spirit, I beseech Thee to listen to Mary's prayer, and to give me the grace to establish a Sodality of the Immaculate Conception, and also a Temperance Teetotal Society here." Dr. Warren, if he had not up to this shared Father Cullen's new enthusiasm, had certainly done so before the 1st November, 1876, for on that day (to use some words of Father Cullen spoken in 1911 at a great Temperance procession on Vinegar Hill) "in yonder Cathedral (of Enniscorthy) he was the first Irish bishop to stand in the pulpit, arrayed in cope and mitre and holding his crozier, and to take publicly for the edification of his people the Total Abstinence pledge for life. On that occasion he solemnly erected 'The Catho-

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lic Total Abstinence Society of the Sacred Thirst and Agony of Our Blessed Lord and of the Compassionate Heart of Mary.' ”

The wording of its pledge and much of its organisation, it will be noticed, were copied from Father Robert Kelly's Association in Dublin; and in turn were a foreshadowing of the future Pioneer organisation. Its objects, methods and organisation were given in one of its numerous posters as follows :—

“ CATHOLIC TOTAL ABSTINENCE SOCIETY
OF THE SACRED THIRST AND AGONY
AND OF THE COMPASSIONATE HEART
OF MARY.

OBJECTS.

To promote God's greater glory, and to elevate the religious and social state of our people by the suppression of intemperance, the formation of a sound public opinion, and the union of all Catholics in a warfare against the drinking habits of society. Hence, the Society has a two-fold object : firstly, the prevention of intemperance in those, especially the young, who have never been its victims; secondly, its cure in those who are its slaves.

MEANS.

Prayer and the Sacraments of the Church; Confraternities; the Total Abstinence Pledge; meetings; good example of the members; the formation of Branches of this Society.

For the spiritual and temporal welfare of its members, Mass will be offered by the Rev. President once a month.

Members are recommended to receive Holy Communion once a month.

PLEDGE.

For the greater glory of God and the salvation of souls; in honour of the Sacred Thirst and Agony of Our

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Lord and of the Compassionate Heart of Mary, I promise to abstain during my life from all intoxicating liquors, and to discountenance their use by others as far as possible.

After taking the Pledge, each person will receive a copy of the Rules, and after a month from joining, a Card of Membership.

If anyone break the Pledge he ceases to be a member of the Society, and his name will be erased from its list.

- Explanations :—(1) The Pledge binds to abstinence from all intoxicating drinks, cordials, liqueurs, wines, etc., etc.
- (2) A doctor prescribing drink during sickness must be told of the Pledge.
- (3) If he nevertheless insist on prescribing it the sick person may take it during sickness.

ORGANISATION.

There will be a Committee, consisting of the Bishop of the Diocese as Patron; the Rev. President*; Secretaries; Treasurer†, and other persons deemed necessary.

The Committee will hold meetings in January, April, July, and November, or oftener if necessary.

The Secretary will keep the Minutes of the Committee and the accounts.

No business, not directly affecting the interests of the Society, shall be treated during the hours of business at the Committee meetings.

SUPERINTENDENTS AND THEIR DUTIES.

The Superintendents' duties are of a delicate nature, requiring zeal, tact, good sense, and affability.

To carry out the objects of the Society, the town or

* Canon Busher, P.P. † Fr. W. Whitty, M.SS.

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district will be divided into sub-districts, in each of which there shall be two Superintendents. These, being supplied with pocket-registers containing the names and addresses of members, shall exercise a supervision over them, and report to the Rev. President any deviation from the Rules.

VETERANS.

A member who has kept the Rules for six months receives a Temperance Medal, and after persevering for two years, the Veterans' Bar, the highest honour conferred by the Society, and one which will be recognised as a proof of integrity of life in the past, and a sure guarantee for the future.

PRAYERS.

The prayers to be recited by members are : one Our Father and three Hail Marys daily, in honour of the Sacred Thirst and Agony of Our Lord and of the Compassionate Heart of His Blessed Mother."

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Though Dr. Warren was not content with giving this Association his official approval, but placed himself at its head, and promoted it enthusiastically with all the authority and influence of his position*, it was evidently the work in all its details of Father Cullen, who from the beginning was its Secretary and chief

*He spoke sometimes as though the idea of the Association was his own. For instance, in his sermon on 1st November, 1876, he said: "I knew that many children dislike drink until they are trained to like it by their parents. I said then, 'Let me begin with the rising generation. . . . But this is hopeless unless the parents encourage their children by example. . . . Considering these things, the preaching and the example of the Cardinal Archbishop of Westminster struck me forcibly, and I resolved to ask all our children to abstain from intoxicating drinks and I beg that all grown-up persons will join me in setting a good example." Yet it is certain that Dr. Warren was later than Father Cullen in taking the pledge, and later still in starting Total Abstinence societies.

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organiser. This is made very plain by the whole tone of a Report on the organisation which appeared in the *Wexford People*, 28th February, 1880, written and signed by Father Cullen. In this Report all the characteristics of his future Pioneer addresses are to be found; the harping on the false ideas prevalent as to the medicinal value of alcohol; the sarcasm directed against the habits of drinking on any and every excuse; insistence on the necessity of good housing being provided for the people; the importance of cultivating a spirit of thrift, the influence of women, etc., etc.

Within a few years of its foundation the Association had spread all over the Diocese, and aroused an enthusiasm second only to that of the Father Mathew movement. It was founded in Wexford, Gorey, Newtownbarry, Blackwater, Ferns, Cloughbawn before the end of 1877. Next year it took root in Oulart, Ramsgrange, Taghmon, Davidstown, Monageer, New Ross, Glynn, etc., and, moreover, had been established in most of the ecclesiastical colleges, Maynooth, Clonliffe, All Hallows, Thurles, Carlow. In the first three months of its existence, it had a membership of eight priests and 1,500 lay-folk; in its third year it counted seventeen parish priests and 25,000 of the laity. These numbers are not near the Father Mathew standard, but they represented a more solid growth; the members of the Association, being more closely united, brought their influence to bear on each other, and thus ensured each others perseverance. To increase still further this *esprit de corps* and enthusiasm, Father Cullen helped in organising the monster processions, which are still remembered as a characteristic of the early days of the movement. The first was held at Enniscorthy, and counted in its ranks some three

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thousand people, with four Temperance bands, from all parts of the county. Father Cullen marched at the head of the Temperance-men of the town, all gaily bedight in maroon sashes and pale-green rosettes which his lady friends had been making for weeks before. A great banner, on which he had spent £100, appeared in this procession for the first time, but brought upon him much trouble, when the next morning a huge crowd of the women of the town surrounded the Mission House to protest against the insult offered them. A female figure representing "Drunkenness" was on the banner! The third of these processions was a specially imposing display—in spite of heavy rain. It marched through the streets of Wexford, some 15,000 strong, headed by Dr. McEvilly, Archbishop of Tuam; Dr. Duggan of Clonfert, Dr. McCormack of Achonry, Dr. Warren, and a large body of clergy, some of them at the heads of their parish-branches. Father Cullen was present with the Enniscorthy Central Branch and band—but without his banner!

This Total Abstinence Association was solemnly blessed and indulgenced by Leo XIII. on St. Patrick's Day, 1898.

Father Cullen was the energising spirit of the Association, and founded in person most of its branches through the Ferns Diocese, as well as many outside it. In his Diary of this time we read: "I offer up my life, and, with Thy holy grace, my reputation, in furtherance of this Temperance cause. Let not its enemies triumph over it!"; and again: "I place my life in Thy Sacred Heart to do with it all You please, as a hostage for Temperance." In spite of the difficulties, he felt full of confidence: "I know and feel that Thy Compassionate Mother's Heart

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has great triumphs in store for the Temperance Movement."

This confidence seemed well grounded; the movement seemed now to be very firmly established. This was probably the reason which now (as we have already related) induced Dr. Warren, towards the end of 1880, to accede to the oft-repeated entreaties of Father Cullen for leave to enter the Society of Jesus. Not the least painful of the many wrenches which his joining the Society cost Father Cullen was the abandoning of his Total Abstinence Crusade at the moment when, strongly established in Ferns, it seemed ready to pass beyond the boundaries of Wexford and conquer the whole country. But its future he left in the hands of God, who, as he felt, in calling him to the Society, could put someone else in his place to carry on the Temperance work. Nor was he wrong in his trust. The effects of the great Total Abstinence "push" of 1876-1880 sank deep in Co. Wexford; and the example of Dr. Warren was followed, not merely by Dr. Browne, his successor, but by bishops in other dioceses, too, Dr. Moran in Ossory and Cardinal McCabe in Dublin.

(e) *Father Cullen as a Jesuit resumes his work for Temperance.*

During the year which, on his return from the continent, Father Cullen spent as a member of the Jesuit mission-staff, he was generally under the direction of one of the other Fathers, and had consequently little opportunity of getting back into the Temperance movement—except in so far as he, like most of the other missionaries, used to give the pledge to numbers of people together at the end or in the course of each mission. He had not, however, forgotten his purpose



CONFERENCE OF SOCIETY OF ST. VINCENT DE PAUL ATTACHED TO PIONEER CLUB.

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of an organised movement, nor the words in which Père Petit assured him that Almighty God wished it to be the object of his special care. Consequently, we find that whenever he was giving a retreat by himself in this and the following years he always gave the pledge to individuals, and by means of these started Total Abstinence societies, or reorganised and strengthened those already existing—as, for instance, in the colleges of Maynooth, All Hallows, Clonliffe, Carlow, Thurles, and Kilkenny. He refers to the new societies which he founded as “Catholic Total Abstinence Societies.” They were apparently not united with either the Ferns Society or with Father Robert Kelly’s “Association of Prayer in honour of the Thirst and Agony of Jesus” (which was still existing as late as 1889 at Gardiner Street), nor were they united with each other in any form of League—though doubtless he proposed afterwards to unite them thus.

When he started the *Messenger* in 1888 he used it to promote the spread of these societies, but not to any great extent for the first year. Only from the beginning of 1889 did the *Messenger* become an effective organ of the Temperance movement.*

(f) *The First Heroic Offering* (1889).

He was terribly dejected by the apparent hopelessness of all efforts to grapple with the drink evil, when on the 17th March, 1889, he took a step which influenced all his future efforts for the cause. He was in St. Peter’s Church, Belfast, conducting a retreat for a Temperance Society. The retreat was well attended, about 3,500 being present each evening.

* *Vide Supra* p. 101.

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"On the last night" (we give his own account of what happened) "the priest came to me and said, 'Would you kindly give those present the pledge?' I said 'No. I have thought about it, and have determined under God never to give a general pledge again in a church. I have been invited to give the Temperance mission, but if I am asked to give the pledge generally I positively refuse to do so.' 'But,' said the priest, 'if there were no pledge given it would be a most unusual thing.' 'I am very sorry.' 'What then will you do?' 'Well, only one thing. For the rest of my life I will endeavour to deal only with self-respecting men and women, those who will take the pledge for life, and with God's grace will keep it. If there be such in this church—even though they be only one or two or eight or ten—I will give them the pledge, but only on condition that they hand me in their names and addresses, and let it be publicly announced that until death they will observe the pledge they take to-night.' 'Well,' said the priest, 'that will be no good; nobody will come.' 'So much the worse for them,' I said, 'I will not change.' I preached my sermon, and then announced the conditions of the pledge, that it would be made as a sacrifice for others who needed it, and I asked the people to come to the altar-rails and give in their names. So was started what I called the 'Heroic Offering.'"

On that evening he got—much to the surprise of the Parish Priest—some three hundred men and women to make this Heroic Offering.

Why he took this drastic step he explains (*Messenger*, May, 1889): "No sufficient remedy has been discovered to counteract this drink-evil. In these later years much has been done to draw public attention to it, and isolated efforts have been crowned with

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a partial success. But, side by side with this remedial movement, two disastrous customs have sprung up, which in great measure have paralysed progress: one, the demoralising habit of pledge-breaking, the other, the increase of intemperance among women

Many solutions to the sad problem have been given from a social, economic, or educational standpoint. We shall suggest one which rests solely on the prayers of supplication and sacrifice addressed to the all-powerful and compassionate Heart of Jesus

If the cry of the Irish nation—a long, piercing, persevering cry—go up to the Sacred Heart, in the end that cry *must* be heard—above all, if that cry be sustained by heroic sacrifice. To reach this end we have proposed the ‘Heroic Offering.’ By it we make ourselves victims of love, prayer, and reparation. Uniting our prayer and sacrifice with the prayer and sacrifice of the Heart of Jesus, we increase beyond measure our power with God, and offer a holy violence to the Divine Pity. Bound by a simple promise, without oath or vow, such an heroic band of voluntary victims will have a marvellous influence before the Throne of the Most High.” He then gives the words in which he suggests that this offering be made. “For Thy greater glory, O Sacred Heart of Jesus, for Thy sake to give good example, to practise self-denial, and to make reparation for the sins of intemperance, I will abstain from all spirituous drinks.”*

(g) *Total Abstinence League of Sacred Heart founded.*

In the following June a further development took place. Some of the many zealous souls who had made

* This formula had appeared for the first time in the *Messenger*, April, 1889.

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the Heroic Offering suggested that the work of spreading it should be made one of the chief objects of the Apostleship of Prayer. The idea warmly commended itself to Father Cullen. As yet the people who had taken his Heroic Offering were unorganised, scattered here and there. The Apostleship of Prayer, with its various Degrees, its Promoters, etc., could, he saw, be used with great effect to supply the requisite organisation. Therefore, he divided its members into three classes: the first, those who, having been strictly temperate for a long time, make the Heroic Offering, or who, after a life of intemperance, resolve to abstain altogether from drink with a view to making the Heroic Offering when they feel quite sure of themselves; the second class, those who take a temporary Total Abstinence pledge in honour of the Sacred Heart; the third class, those who, without abstaining from moderate drink, offer their prayers and alms for the suppression of intemperance. The first two of these classes comprised what he called "The Total Abstinence League of the Sacred Heart"; the growth of which was phenomenally rapid, there being in July, 1891, 10,103 Heroic Offerings, and 261,890 Temporary Total Abstinence pledges.

For those who made the Heroic Offering (to whom henceforth his chief care was directed) he set up an organisation precisely similar to that of the Apostleship of Prayer. They were divided into "Pioneer Bands" (this name first appears in the *Messenger*, January, 1891) of thirty-three members. Each Band included a "Promoter," whose duties were, firstly, to procure members for his Band, taking care that these, if they had ever been intemperate, should put in a probationary period of about three years of total abstinence; secondly, to see that the members of his

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Bands were faithful to their promise; and, thirdly, to enlist the more zealous of them in the work of organising other similar Bands. Juvenile Bands for children under sixteen were also formed. Tiny pieces of green ribbon were worn by those who made the Heroic Offering.

The success of the new movement was immensely favoured by a letter of approbation which His Grace the Archbishop of Dublin sent to Father Cullen on the 5th March, 1890, and by the joint Pastoral on Temperance issued by the Leinster Bishops in the same year.

(h) *Temperance Catechism.*

Father Cullen, in February, 1892, published his *Temperance Catechism*. Encouraged by the approval which His Grace the Archbishop in a personal interview (December, 1891) gave to the project, he finished the writing of it, and put it immediately on the market. He tried to get it approved* by the Board of National Education, but failed owing to its pronouncedly religious character. In spite of this, however, its success was instant, the first edition (of 60,000) being completely sold out within twelve months. Several of the Bishops wrote warm letters of approval, and prescribed it among the books to be used for the teaching of religious knowledge in their dioceses. It was also taught in the Training Colleges.

(i) *Father Cullen goes to South Africa.*

In the beginning of the year 1892 Father Cullen was invited to go to South Africa on a six-months' missionary tour to begin in June.

This was the second occasion—there was to be a

* In 1907 he published a *Temperance Reader* for which he got the recognition of the Board.

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third—on which he found himself obliged to give up the direct and personal care of the Temperance movement just when it had appeared to be developing in strength. But as God called him, nothing else was to be thought of. If the work was agreeable to God he would carry it on in spite of all difficulties.

All human expedients, however, he knew, should be employed to enable the Temperance work to retain the impetus which he had given it. Consequently, before leaving, he did all he could to ensure that the *Messenger* would continue to be an instrument for the development of the Temperance cause. This was the more necessary as he knew that many of his brothers in religion did not approve of its being, as they conceived, diverted from its proper function of promoting the Apostleship of Prayer. His ingenuity suggested an expedient. A friend of his, a Protestant, was very familiar with all the literature relating to the medical effects of alcohol. Father Cullen got from him a number of pages of manuscript divided into sections, one for each of the months during which he was to be away, and left them tidily arranged in the office. His successor would, he anticipated, yield to the temptation of using the "copy" which he would find ready to hand for the printer each month. In this expectation he was not disappointed, for, until he returned, there appeared each month under the caption "Total Abstinence League of the Sacred Heart," extracts from the opinions of doctors and scientists on the pernicious effects of alcohol.

He had, then, when starting for South Africa at the end of May, 1892, little cause for anxiety lest his Total Abstinence Movement would collapse or grow weak during his absence. Though it was still somewhat loose of organisation, it was full of life and vigour.

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Its Bands were not, it is true, closely united with each other or with any central body, but yet they were working within the solid framework of the "Apostleship" organisation, and had a certain bond of union in the fact that their diplomas, cards of admission, etc., were to be got from the Central Office of the Apostleship. They had also got accustomed to looking to the *Messenger* as to their representative organ.

During the five years which followed Father Cullen's return to Ireland his chief preoccupation was the spread of the Apostleship of Prayer. Besides his strenuous work for it in and about Dublin, he spent a great deal of time traversing the country in all directions to found new branches of it in the parishes and convents. Though we know that his new Total Abstinence League of the Sacred Heart was growing all this time, and that he included it among the objects of the Apostleship, we do not find very many explicit references to new foundations of it made during these years. He founded it in some convents, however, and spoke strongly for it at the ecclesiastical colleges, which he visited for that purpose; also at the diocesan retreats to priests which he gave each year.

(j) *Pioneer League founded (1898).*

Like all great reformers, Father Cullen was inclined to think that his own method was the best—almost the only—method of obtaining the object he set before himself. This very narrowness of outlook caused an intense concentration of purpose, and was in great measure the secret of his success, but at the same time was fraught with certain dangers. Those who possess this quality of mind are likely to become too self-satisfied; identifying themselves with their work, they

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are often unwilling—and, therefore, to some extent unable—to perceive any faults in it; if they do see some faults they are inclined to attribute them, not to their method, but to extrinsic circumstances. Father Cullen was singularly free from this danger of self-deception. His profound humility and his constant and ruthless self-examination prevented him from being ever satisfied with his achievements. He was ever “an unprofitable servant,” a “bungler of God’s work.”

During the few years immediately preceding 1898 he was becoming more and more deeply dissatisfied with the progress of his movement. The Total Abstinence League was spreading steadily, but the relapses among those who took the Heroic Offering—not to mention the breaches of the Temporary Pledges—were becoming painfully frequent. Something, he felt, was wrong, but what?

After much deliberation and prayer, he believed he had solved the problem. The general idea of the League was sound—he felt sure of that. The drink-evil could be exorcised only by a large body of devoted souls who for the love of the Sacred Heart would pledge themselves to Total Abstinence for life; who would call down from Heaven by their sacrifice abundant graces for those who were in the thrall of the drink-demon; who would give example and encouragement to their weaker brethren, and who would thus break down gradually the foolish ideas that were prevalent as to the necessity or appropriateness of indulging in drink. On the other hand, he became convinced that members of his League required a far more binding and mutually helpful method of organisation. He would, therefore, while keeping his system of Bands and Promoters, insist on stricter

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conditions of admission, stricter registration, and, above all, on the obligation of the members of the League to wear at all times and in all places an external token of their Heroic Offering. In this way they would know each other whenever they met, and would be recognised by the world for what they were; and they would develop an *esprit de corps*, take courage against the forces of human respect, and exercise on each other's fidelity and perseverance an effective moral compulsion.

He planned, therefore, within the framework of the League another and a more tightly compacted organisation, which—at the beginning at least—would be composed of women alone. “Women have been,” he wrote afterwards in explanation of this decision, “by word and example, the world's greatest social reformers. The world, viewed from the moral standpoint, is, in great part, for good or for evil, what its women make it. ‘The hand that rocks the cradle rules the world,’ and every woman, directly or indirectly, as wife, mother, daughter or helper, shares in this mysterious power. Women, too, deserve exceptional sympathy, for they are the greatest sufferers from the wreckage caused by drink; they are silent, hidden, uncomplaining victims of its cruelty and savagery. . . . In fighting for temperance they would be fighting, as no others could fight, for themselves and for their children, for earth and for Heaven.”

Having plotted out in his mind pretty clearly this new organisation, he (with the approval of Father Conmee, the Provincial) asked four ladies, intimate friends of his, and zealous Promoters of the Heroic Offering, to meet him in the parlour of Gardiner Street Presbytery on Tuesday, December 27th, 1898. They lent themselves eagerly to his project, and were then and there

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named as President, Vice-President, Secretary and Treasurer of the new venture.

Strict rules were forthwith drawn up. Only those who had been strictly temperate all their lives, had practised Total Abstinence for two years, and had then taken the Heroic Offering, were to be admitted as members. On taking the Heroic Offering, each member was to get a Sacred Heart Brooch, and was to wear it publicly at all times; also a card testifying to her admission. She was to promise to recite at her morning and night prayers the words of the Offering, and to offer frequently Holy Communion for the success of the League. A member who would recruit thirty-two others to form a Band of thirty-three was to receive a special Promoter's Diploma. She was to register the members of her Band, either with the Spiritual Director of her locality, or at the Convent of the Sisters of Charity of St. Vincent de Paul, North William Street, Dublin. There were to be meetings every month in every Branch where the nun-directress, after an opening prayer, was to give a short instruction, and then to receive from the Promoters the accounts of their receptions of new members and of the behaviour of the old ones, after which the Heroic Offering was to be renewed.

To keep the League free from the least taint or suspicion of commercialism, he decided that it was to have nothing to do with the printing of its certificates, leaflets, etc., the making or sale of its brooches and emblems. He was the more determined on this point as he remembered that Father Mathew had experienced much unpleasantness in connection with the sale of his medals and cards. With a view, however, of ensuring unity and of preventing unauthorised persons from interfering with the organisation, arrangements were made by which North William Street Convent was to

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be the only dépôt whence brooches, diplomas, etc., were to be issued. The convent undertook to have these objects manufactured, was to sell them cheaply to the various Directors who applied for them, and was to keep for the purpose of its own charitable work any profits which might accrue from these sales.

The enthusiasm with which the Sisters of St. Vincent de Paul took up Father Cullen's proposal was of immense importance, as it ensured a unity, a business-like management, and a continuity which had been entirely absent in the League up to this. After the nuns had got leave from their superior to undertake the work, but before any definite arrangements had been come to, Father Cullen visited the convent in order to explain his new proposals to the members of the B.V.M. Sodality conducted by the nuns. As he was passing in, he noticed a young nun in charge of the Sodality. Afterwards in the parlour he said to the Reverend Mother: "That young nun who was with the Children of Mary is the one who will do the work best." He had never seen her or heard of her before. He used afterwards to say that he must have been inspired to pick her out, for she proved to be absolutely perfect in the management of the work.

The first Branch of the new "Female Branch of the Total Abstinence League of the Sacred Heart" (or, as it was also called, the "Brooch League of the Sacred Heart") was founded at the North William Street Convent, the second shortly afterwards (19th January) at the Sisters of Charity Convent, Seville Place. Each of these Branches included, of course, a large number of Bands; the former of the two having in 1901 some 1,200 members.

This new development had, we have said, been initiated on 27th December, 1898. We do not know

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if at that time Father Cullen foresaw that he would in a few months' time be again absent from Ireland; if he did he showed an extraordinary confidence in the efficiency of his new organisation. At all events, it is quite certain that, before he had the arrangements completed for his new scheme, he learned that in the following April he would be going to spend some twelve months in South Africa. Yet he did not postpone the execution of his project, but entrusted to his Committee the task of slowly building up the new League with the aid of the convents in which, of course, he was sure of finding zealous Directresses of new Branches.

(k) *Father Cullen again leaves for South Africa.*

On the 20th February, a fortnight before leaving, he went down to Cork to take part in a mission in the Church of SS. Peter and Paul. Here in one of his sermons he told the congregation of the new plan which he had inaugurated in Dublin, and asked for the co-operation of the Cork women. About a dozen or so, who had fulfilled all the conditions, came up and gave in their names in the presence of the whole congregation. "Then" (as he tells the story himself) "when I reached the sacristy, I was confronted by a number of young men who complained that they were not allowed to assist in the good cause. I told them that for the first year I had determined to place the work in women's hands; that I was going to South Africa for twelve months; that when I came back I would start a second battalion for men. One young man, who then spoke as representative of the others, said, 'You will never come back perhaps; you may die. If you die out there these boys and young men will never get a chance to start the work.' I then gave way and said, 'Well, in God's name we will start the men's Pioneer battalion here

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to-night in Cork.' " Forty members were enrolled within the week.

(1) Father Cullen returns and completes Organisation of Pioneers.

His Central Committee in Dublin were not faithless to their trust while he was away in South Africa from April, 1899, to February, 1900. They applied all their energies to the spread of the League among the convents.

On his return he set about the work of propagating it with all his old vigour. It is remarkable that in his Diary as late as the 19th March, 1900, he still calls it the " Brooch League "; evidently, in spite of the Cork incident just related, he had as yet not intended to admit men, at least in any numbers, into it. It grows rapidly under his hands during the year 1900 (though he is absent in Rome and France from September till November), and in February, 1901, he announces that he is now ready to admit men, the scarf-pins having arrived at North William Street. Still, as regards them, he was evidently in no hurry, for as late as March, 1903, there were only two centres for them—one at Gardiner Street, the other at St. Teresa's, Clarendon Street. By the beginning of 1901 he had completed all arrangements for starting the Juvenile Pledges which were to be taken by children at Confirmation, and bind them till they should be twenty-one years of age. They were to receive a special card and an emblem-button which they were always to wear openly. In May of the same year the Office at the North William Street convent announced that it had sold five thousand of these emblem-buttons and cards, and in the same month several of the bishops wrote to commend Father Cullen for this blow striking at the roots of intemperance. In Septem-

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ber he calls his new organisation the "Pioneer Branch of the Temperance League of the Sacred Heart," by which name—or, rather, by its abbreviated form of "Pioneers"—it was ever afterwards known. Its first Annual Meeting* was held on the 6th October, 1901, in the Ignatian Chapel, Gardiner Street, and was attended by about nine hundred persons.

At the beginning of his new move he had authorised the Promoters to receive as Probationers those who would take the Total Abstinence pledge for two or three years with a view to qualifying for the Heroic Offering. In September, 1902, the cards and emblems (pins and brooches) for these Probationers were ready. Regulations of the strictest kind were imposed on these aspirants. Any violation of the probation pledge was to necessitate a new beginning of the probation period. Indeed, he recommended that Directresses should hesitate to allow any further trial in such cases, owing to the danger of admitting what he called "wobblers" into the League.

The organisation was now fairly complete. Some years' experience, however, led Father Cullen to add

* These Annual Meetings, held in the Rotunda or Mansion House (except on two occasions, 1908, 1910), took place regularly in October every year afterwards, and became a notable and very useful feature of the movement. Not merely were they a display of the League's strength, attracting public attention to its fine work, but they were nearly always attended by the Capuchin Fathers, and thus helped to establish cordial relations between the two great Catholic Temperance organisations of the country. Besides the annual meetings, there were, from 1905 on, also Quarterly Meetings of the Promoters in Dublin and the suburbs. These meetings were of a more exclusively religious character, having for their object the maintenance of the Promoters' zeal. Father Cullen's old memories of the great processions of the years 1877 to 1880 led him to send his Pioneers in great force to the Temperance processions which were occasionally held in various parts of Ireland—*e.g.*, in 1906 at Dublin, in 1909 at Armagh, in 1910 at Dundalk, in 1911 at Vinegar Hill.

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to the organisation another element—Working Councils—which proved to be of immense service in securing the stability of the Branches, and in linking them closely with the central directing body. At the beginning, the Promoters and members had been accustomed to meet once a month to discuss the interests of their Branch. In addition to this, each Branch was now, in 1905, directed to form a “Working Council,” consisting of President, Treasurer, Secretary and some councillors chosen from the more zealous members of the Branch. This Council, working under the Spiritual Director or Directress of the Branch, had complete charge of the fidelity of members, the admission of aspirants, the administration of the Branch funds, etc. It was directly responsible to Father Cullen before whom any difficulties were to be laid, and to whom accounts of the progress of the Branch were to be forwarded. To help him in this work of supervising the Working Councils, he had a Central Directorate, the formation of which he announced at the Annual Meeting in 1905. It consisted of four Jesuit priests, with Mr. Thomas MacCabe as Secretary, but was never called on to play a very active part. About the same time was established a Central Council composed of laymen. It seems to have had much the same functions as the Directorate, and, like it, too, never to have developed beyond the stage of a rudimentary organ. On it was a large number of Father Cullen’s Praetorian Guard, those talented and enthusiastic young men whom he had a perfect genius for discovering and attaching to himself. He seems, however, to have felt that their devotion would be more profitably employed in working separately under his own direction than in acting as members of the Central Council. At all events, he kept in his own hands practically the whole direction of the Working Councils, using merely for his

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secretarial work one of his friends, at first Mr. Thomas MacCabe, and afterwards Mr. John Lang. This latter was a young man of astounding vigour and organising power. To him—after Father Cullen himself—the Pioneer Society is most deeply indebted for its smooth working and vigorous life.

In November, 1905, arrived the Brief (signed 27th October) from Our Holy Father Pius X., approving and enriching with indulgences the Total Abstinence League. In Father Cullen's Diary we read shortly afterwards: "Thou, my dearest Mother, hast heard my prayer, and hast got for me the success of the Pioneer movement, and the indulgences from the Holy Father. Now bless it further still. Take from it my blight, resulting from my sinfulness and pride. Take from my heart any desire for a longer life on earth."

It is to be remembered that the Pioneers were only part—though the most important part—of the Total Abstinence League of the Sacred Heart. This included, not merely those who took the Heroic Offering, but also the Probationers, those who took the Juvenile Pledge and those who took Temporary Pledges. All these various sections got their cards, diplomas, emblems, etc., from North William Street.

(m) *Growth of Pioneer Organisation.*

The reader has now an idea of the Total Abstinence League of the Sacred Heart, when about the year 1902 its organisation had been perfected. Its framework was now solid, its machinery smooth-running and effective. Its recruits would be carefully picked and examined, and when received would be held firmly. An energetic recruiting campaign would now no longer be likely—as hitherto it had been likely—to result in a merely numerical growth. Any increase now would be a

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growth in solid substance. Consequently in 1901 and the following years, during which Father Cullen was unceasingly journeying through the country working up the Apostleship of Prayer, we find him everywhere founding Branches of the Pioneer League as well. In April, 1903, there were 29,000 Pioneers; by the end of 1904 their number had risen to 38,000, including six hundred priests, branches in all the ecclesiastical colleges and in nearly every convent of the country. From 1912 onwards it spread also in England, Australia, the United States, and affiliations were asked by ecclesiastical authorities even in Switzerland and Poland.

This increase in its numbers was naturally a consolation and an encouragement to its founder, but it also inspired him with a certain anxiety; indeed, at all times down to the very year of his death,* his exhortations were as much directed to the importance of going slowly, and even of cutting off feeble branches, as to that of increasing the number of members. Yet, in spite of his ruthless pruning, the tree grew apace without any check or delay, and when he died he left it behind him as fresh of sap and rich in promise as it had ever been. The figures of its growth have been already given;† and it is to be remembered that they include Pioneers alone. They do not include the Probationers, nor the children, nor those who took merely the Temporary Pledges.

(n) *Temporary Pledges.*

These last formed, as we have said, part of the Total

*In the interview, which on the very day before he died he had with the Pioneer officials, hearing of a Branch that was proving lifeless, he said decisively: "It is no good. Cut it off."

† See p. 128.

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Abstinence League, but for long there was no record kept of them. During the early years of the Pioneer movement, that is from 1899 to 1903, Father Cullen had given up all belief in these Temporary Pledges, not believing them to be efficacious or advantageous in any way. However, in 1904 they certainly formed part of the Total Abstinence League, and in 1907 special card-registers, etc., were issued for them from North William Street. References to his administering them are frequent from 1906 on. In a speech delivered in 1912 he describes the method of dealing with them adopted in Gardiner~~en~~ Street: "Could you visit any night of the year the long corridor of our Presbytery, you would see there a line of men and women, young and old, who need a pitying heart and a strong hand to save them. . . . When the yearly pledge is administered to each person, a small card is given to him or her, their names and addresses are taken, and a Committee of Pioneer Ladies visit them in their homes. They have a meeting once a month in our church, with Rosary, Sermon and Benediction. . . ."

There are also many stories of the untiring perseverance which he showed in looking after cases of people whose fidelity to their Temporary Pledges he had reason to suspect; he not only had numbers of willing helpers whom he sent to follow up these cases, but he himself constantly visited them to bring his personal influence to bear—and it rarely failed in its effect. In one of his letters to a nun we read: "I enclose a scapular for Mrs. —, to whom I gave a pledge for five years. She is to make a little bag for it, and to wear it around her neck, saying, whenever she is tempted to drink, 'Cease. The Heart of Jesus is with me.' Tell her to write out her pledge and to sign it, and to send it to me. She will then be afraid to break it—perhaps!"

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Yet in spite of his reputation for identifying salvation with Total Abstinence, he was never tempted to make the Tribunal of Penance a trap for throwing the noose of a pledge about the neck of the unwary. On one occasion he was trying to get a poor flower-woman to confession.

"Come on in, and I'll hear you now."

"I couldn't, Father."

"Why couldn't you?"

"You wouldn't let me do what is necessary for me."

"What's that?"

"An odd sup."

"Why, of course I will! Come on."

(o) *Father Cullen leaves "Messenger" Office.*

We have said that from 1901 till 1921 the year of Father Cullen's death, his Total Abstinence League advanced steadily with never a halt. Yet in 1904 a circumstance occurred which at first seemed to jeopardise its progress; in that year he was removed from Belvedere and from the editorship of the *Messenger*. As the Total Abstinence League had been built up within the framework of the Apostleship of Prayer, from which it seemed to derive its life, many people expected that its losing of the *Messenger* would be a fatal blow. This fear, however, proved not to be well-founded. The danger had been anticipated. The *Messenger* had often had articles in which the Total Abstinence League was promoted as a subsidiary work of the Apostleship, and had every month an article, in which, from some human point of view such as economics, health, national prosperity, etc., the Temperance cause was advocated, but at no time was it used by Father Cullen as the proper and specific organ of the League. All business directly concerning the League, such as the correspondence with

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Branches, the writing and publication of the numerous Temperance leaflets and pamphlets, had been conducted by Father Cullen himself as a separate work; only occasionally was the *Messenger* used to publish accounts sent in by the Branches, or to give general statistics. Possibly he foresaw that at any time he might be removed from the *Messenger*, and, therefore, wished to have the League organisation placed on an independent footing.

(p) *Pioneer Column.*

At all events, when he went to Gardiner Street, he was able to conduct the work of the League almost as efficiently as ever. It was only in 1912 that he realised the utility of having some official organ for it. He then, as we have already related,* approached the editor of the *Irish Catholic*, offering him a weekly column of matter concerning the Pioneer movement. The enormous number of the Pioneers at the time (some 250,000) made this offer so tempting that he was able to attach to it the condition that certain political tendencies in the paper which he conceived to be out of harmony with the Nationalist feeling of the country should be strictly avoided.

(3) *Appreciation of the Pioneer Organisation.*

(a) *Its Spiritual Strength.*

In the above we have tried to give a fairly complete view of the origin, character and methods of Father Cullen's Total Abstinence League. On two grounds, one of them strong, the other infinitely stronger, one might fairly claim that it has had a very extraordinary success. The first of these grounds is the solidity as

*See p. 129.

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well as the extent of its organisation. A quarter of a million of people, out of a total Catholic population of less than three and a half, have bound themselves to Total Abstinence for life, and that, too, under circumstances which are a guarantee, not merely that they are not pretenders, but that they will keep their pledge till death. One can with absolute security assert that this vast host of people, even if they consisted exclusively—as they do **not**—of persons who would never have been in danger of excessive indulgence in drink, must have produced by their splendid example of self-sacrifice a profound influence on the rest of the nation. If, owing to many circumstances, the drink-evil has lately increased the toll of its victims in Ireland, one can be quite sure that its ravages would have been still more widespread had not Father Cullen's battalions stood steady. They have, thank God, stood steady, and will, one can be sure, continue their sure, if slow, influence for good.

That this is true one can confidently assert, relying on the general laws which govern human conduct. There is, however, another reason—a much stronger one—for anticipating a rich harvest of blessing in the future, namely, the existence of forces, infinitely powerful, yet not to be measured by human calculations, which his League most certainly musters to its aid.

For, above all and before all, the strength which the League possesses is a spiritual strength. The personal influence of its founder, the astute and detailed skill which he applied to its organising, the fascination exercised by the sight of a vast number of people binding themselves voluntarily to permanent self-sacrifice for the welfare of their neighbours, the cordial approbation of the bishops, and zealous co-operation of priests and nuns; the thought of the material well-being which

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membership of the League does so much to ensure; the conviction, so soon spread abroad, that the League emblems were a visible guarantee of honesty and integrity—these and many other human, or partly human, influences contributed much to its success; but the incense of sacrifice rising ever to Heaven from such a vast number of zealous souls, and their never-ceasing prayers beseeching the Sacred Heart to have pity on His people, constitute the real strength of the League, and enable one to look forward to successes still greater than those which have already crowned it.

For its whole work was informed and transfused with prayer. All Branches were to be first approved by the Pastors of the Church, and all their meetings were to be opened and concluded with prayers. The Quarterly Meetings were very impressive religious services, opening with a Decade of the Rosary, interspersed with hymns, and ending with Benediction of the Blessed Sacrament. Directors and Directresses, and even Promoters, were urged always to lay stress on the meanings of the emblems worn, the flames arising from the Sacred Heart, the crown of thorns, the lance-wound—all telling of Christ's love and asking sacrifice in return; they were urged to explain and dilate on the words of the Heroic Offering, in which the aspirant offered his self-denial to give glory and consolation to the Sacred Heart, to show good example to men, to make reparation for the world's sins of intemperance, and to win from Heaven by a gentle violence the conversion of excessive drinkers.

(b) *Obligation of the Heroic Offering.*

With regard to the nature of the obligation imposed by the Heroic Offering, a word must be said. We can

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recall only one passage* where Father Cullen expressly stated in public that the Heroic Offering was not to be understood as a vow; that is, as a solemn promise made to God binding under mortal sin. In his instructions, exhortations, and articles about the Heroic Offering he avoided the subject. The conclusion imposes itself that he was not averse to a grave obligation being assumed by those who made the Offering. When, in the very first number which Father Boylan, his successor in the editorship of the *Messenger*, brought out, there appeared a note appended to the formula of the Heroic Offering stating that "it is not an oath or a vow and does not bind under sin," Father Cullen was very angry; and he was still more grievously pained when this milder interpretation of the Offering was insisted on more emphatically in 1907. The question, it will be remembered, had presented itself for discussion *à propos* of the Father Mathew pledge long before. Father Cullen, doubtless, considered himself justified in permitting the stricter interpretation of the Offering—the danger of its being violated by those who took it after his careful system of choosing and testing was so remote. Doubtless, too, he argued that, as he was justified in permitting it, he would be foolish not to permit it, seeing that it was ever so much more efficacious than any mere promise could be. It cannot be denied, however, that in this he was acting at variance with the preferences of the Holy See. Not, of course, that he was conscious of this. "I am deeply pained," he says, "by these changes (in the interpretation of the Heroic Offering), but Thou knowest them, O my God, and permittest them, and wilt bring good from them. Thy will be done!"

* See p. 323.

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(c) *Co-operation of Clergy, Nuns, etc.*

We have already several times seen the transcendent importance which Father Cullen attached to the co-operation of the clergy in his various enterprises. Without the priests nothing could be done; with them nothing was impossible. In appealing to the secular clergy for their co-operation he enjoyed special advantages. For seventeen years he had been one of them. He had, moreover, won golden opinions for himself in the retreats which he gave to the priests in practically every Irish diocese. He was well known in all the ecclesiastical colleges,⁶⁶ where he gave retreats and lectures innumerable. Probably no member of any religious Order ever had so many intimate personal friends among the secular clergy.

Of these advantages he made full use. In starting every one of his enterprises his first care was to enlist the support of the clergy. We have seen how, in 1876, he converted to his views large numbers of the priests not merely in Ferns, but outside it. What he did in 1876 he did with even greater success in his later career.*

To this we may here note the testimony of a distinguished secular priest: "Father Cullen's biggest work—in my opinion—for the cause of Temperance in Ireland is the revolution which he—more than any other man or body of men—has brought about in the attitude of the clergy towards Total Abstinence. Some

* There are many entries in his Diary which show that he often visited and kept in touch with the Priests' Union of Total Abstinence of the Diocese of Ferns, which was founded in 1899 and had its headquarters in his old home at the Enniscorthy House of Missions. It was the first society of a kind which now exists in every diocese. The Father Mathew Union, a federation of diocesan societies of Total Abstaining priests, was founded some time later on (1901).

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forty years ago a Total Abstinence priest was generally regarded by his brother-priests as one who had found it necessary for his own security to take the pledge; it was a badge of some dishonour. Now it is a badge of honour. Father Cullen has made it easy for priests to be Total Abstainers; the large number of Total Abstainers among them is due mostly to him."

Consequently, at all the great turns in his career, for instance, when he undertook the management of the Apostleship of Prayer, and when on three different occasions he introduced considerable changes into the conduct of his Temperance campaign, his first care was to visit all the ecclesiastical colleges. He never had any difficulty in winning the good-will of their zealous students. At the big turning-points of the movement, in 1876, 1884, 1889, 1901, he was always able to state that he had behind him, Maynooth, Carlow, Kilkenny, Wexford, All Hallows, Clonliffe, Ballaghaderreen, and all the other ecclesiastical colleges, including the Irish College at Paris.

It was on Maynooth, of course, that he placed his chief reliance. The first time at which we find him bringing his Temperance zeal to bear on the great central seminary was in 1879, when (through Dr. Moran) he asked Dr. Walsh, the President, to introduce into the College the Total Abstinence movement then so vigorous in Co. Wexford. Later on, in September, 1885, Dr. Browne invited him to give the Students' Retreat, during which he founded a Total Abstinence Society of the Sacred Heart, Dr. Mannix (then a student) being one of its first members. In 1895 and 1897 he gave Temperance lectures to the students, and in May, 1901 he went down to explain to them his Pioneer scheme. Dr. Mannix was the first to make the Heroic Offering, standing on the platform in the large

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Academic Hall, and invited his students to do the same. A hundred and eighty of them immediately did so. Practically every year afterwards saw Father Cullen in Maynooth watching over the work. Already, in 1905, at a meeting of Pioneer priests held during the session of the Maynooth Union, he was able to say that there were some six hundred Pioneer priests in the country. At a later meeting of the Union, in 1907, Dr. Coffey stated that of the five hundred students in the college, half were Pioneers, and that each year some fifty Pioneer priests were going forth to spread the movement. In 1918 this proportion of Pioneers among the students had risen to two-thirds. Much the same story—proportion guarded—might be told of the other seminaries.

It is, of course, needless to say that the Christian Brothers were in sympathy with his Pioneer project from the beginning, and that the circular letter which he addressed to all their houses in 1909 was only for the purpose of securing the very utmost measure of their powerful support. As for nuns, we have seen that the movement at the beginning relied almost entirely on their zeal; they have ever since been its most active promoters.

(4) *Father Cullen as Temperance Speaker and Writer.*

To describe fully Father Cullen's characteristics as a Temperance writer and speaker is unnecessary. They disclose themselves in the general spirit—primarily, of course, the religious spirit—and the method of his organisation. A few words, however, as to the articles and speeches in which he dwelt on aspects, other than religious or moral, of the movement may be of interest as illustrating certain points of his character.

His appeals to the spirit of patriotism were very frequent. "Vinegar Hill, on which we stand," he

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said in his speech on the great procession day at Ennis-corthy in 1911, "has its warnings for us. In these very fields your fathers fought and fell—fell not so much beneath the fire of the North Cork Militia and the Orange Yeomanry as by the treachery of drink. Drink lost the battle at Ross, lost the battle at Wexford, and helped to the disaster of Vinegar Hill." "Ireland lost all her fights through drink, and other countries, too, even (we know not on what authority he says this) as Germany lost the Marne." "The people of Norway and Sweden, contemplating the wreckage of their peoples through drink and the black disgrace brought on them by it, rose up and forced their Governments to frame laws* which have made them to-day among the most temperate nations in Europe. . . . Centuries before the darkness of the so-called Reformation had closed down on these Northern lands, Ireland's missionaries brought the light of the Gospel to them—even to distant Iceland. Please God, in the future, Ireland once more will send them apostles, holding in one hand the torch of Faith and in the other the torch of Temperance, and will help them to regain the Faith that has been wrested from them." All through 1913-1914 he constantly appealed to the Volunteers to strengthen and assure the cause of Ireland by linking it with a firm practice of the virtue whose absence had ruined Ireland so often before.

His sympathy was always with the working-class in their struggle against oppression; but he was untiring in pointing out to them that their heaviest shackles—

*He welcomed any and every kind of legislation—stick to beat the drink-demon with; the Children's Act, Lloyd George's Drink Bill, etc. Local Option was his favourite remedy, but in later years he approved even of the U.S.A. Prohibition Measures!

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and yet the shackles which, if they wished, they could most easily cast off—were neither political-bonds nor wage-bonds, but the bonds of the drink-habit. If, by a great effort, they loosened these they would be infinitely stronger to fight for their rights. A fact which he often emphasised was that the drink-industry is the very worst of all industries as regards the number of its employees, and the wages it pays; that is, that, of the selling-value of its product, it pays a far smaller proportion in wages than does any other trade.

Doctors who prescribe alcohol—"antiquated practitioners of the old school"—came in for a large share of his attention. During several years the monthly Temperance article in the *Messenger* consisted mainly of quotations from medical authorities as to the worthlessness or harmfulness of drink. Among his authorities were men of all nationalities, all religions, all types—he did not baulk at quoting even Saleeby!

His public addresses were generally enlivened by an abundant use of sarcasm and ridicule, directed for the most part against the "ins-and-outs" of the movement, the unstable pledge-bearers, the "weary wobblers," as (among a score of names) he used to call them. The humour of it all was rather obvious, outright, popular, but it suited his purpose admirably. Its sub-acid flavour pleased the vast majority of his audience, those who did not feel themselves attacked; it stirred perhaps to compunction the odd ones who had a few failings to their discredit; but it never created an impression of any hardness or unfeelingness in him for human weakness. He was fond of such classifications as are exemplified by the following words of one of his Pioneer Columns: "Let us classify these 'weary wobblers' for some Intemperance Museum! Well, first come (1) champagne-wobblers, then (2) claret-wobblers, then

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(3) cordial wobblers, then (4) hop-bitter wobblers, then (5) light-ale wobblers, then (6) continental wobblers—those who drink wine when abroad, then (7) bad appetite wobblers, then (8) influenza wobblers, then (9) ‘caught a chill’ wobblers, then (10) head-ache, stomach-ache, tooth-ache wobblers, then (11) rheumatic wobblers (taking it inside and out), then (12) social wobblers—afraid to say ‘no’ to invitations, then (13) Christmas Day, Patrick’s Day wobblers, then (14) wedding, christening, funeral wobblers,” and so on.

He was also fond on these public occasions of telling some of the funny incidents which he had come across on his Temperance campaign. Once, after describing the various virtues which imaginative people attributed to drink, he said that a lady of his acquaintance had discovered still another one. She had engaged a man to clean her windows, and had provided him with cloths and everything else necessary. After a little time he asked to see her, and said that he wanted a glass of whiskey, as “there is nothing like it to help ‘hawing’ on the panes of glass.” Another time, when he had enumerated these supposed advantages, a man came to him as he was leaving the hall and said, “Father, you forgot one thing. It’s grand for corns!” To a friend he showed the following letter written on a public-house invoice-form, and addressed: “The Rev. Secretary, *Messenger Office*.” It had been sent by a poor fellow who did not know that the “Rev. Secretary, *Messenger Office*,” was also the head of the Pioneer Total Abstinence Association:—

“I enclose herewith a P.O. for 1/-. I want you to have prayers offered up for my intentions. That this business I am connected with—the liquor trade—may greatly increase, that any money spent in this line may

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come our way to a great extent. I am an employee of the above, and it is on the sales that is executed I am paid, so I desire some powerful prayers to brighten up trade."

At a certain diocesan retreat he had vigorously denounced even moderate drinking for priests. A wag-gish curate came to him afterwards and said: "For goodness' sake, don't go on attacking it that way. Except for it we, poor curates, would have no chance of a parish!"

One of the strangest incidents which had occurred in his experience was the following. Being called in to see a sick woman at Wexford, he noticed a very strong smell of drink. Putting his hand under the pillow, he drew out a big bottle of whiskey. Telling the woman what he thought of her—for she was in a dangerously sick state—he went over to a tub of suds in a corner of the room and poured the whiskey into it. After an hour or so, he was sent for again in all haste to the same woman. He arrived late. She had got a violent attack of vomiting and had died. It was discovered that she had swallowed a lot of the soapy water!

As was to be expected in the man who built the St. Francis Xavier's Hall, he was always most anxious that the Branches of the Pioneer League should have no kill-joy spirit. Part of his creed was that joy and amusement—plenty of them—were necessary for all good living; and that the joys of whiskey were superficial, not from the heart out; quickly passing, and bitter in their after-effects. He always urged, therefore, that it was wisdom—and even a duty—for those who directed bodies of the Pioneers to organise constantly "socials," picnics, parties and excursions.

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Though he was by nature certainly not sportively inclined, nor jolly, he felt a genuine pleasure in seeing that amusements and entertainments were lively and frequent among the Pioneers. Indeed, he never grudged his time, or thought it idly spent, when he took part in any of these festive functions.

(5) Relations to other Temperance Organisations.

The vast gatherings of Pioneers which assembled every year to hear the Annual Report and Address of Father Cullen could not but be proudly conscious that they formed part of a huge army organised and led by him and occupying the whole land from end to end. They felt themselves united by strong bonds which he had forged, and they vibrated with an enthusiasm which he had inspired; many of them, too, came partly to do honour to him as their general. It was natural, therefore, that Father Cullen should sometimes—in spite of his humility, have used expressions which left on disinterested hearers the impression that he considered the Pioneer organisation the only one which really counted in the great fight against the evils of drink.

Was this impression a well-founded one?

Beyond all manner of doubt, he sincerely believed that his method of fighting intemperance was the most efficacious; he had tried all other methods, and had abandoned them one after the other. But he also gave full credit for zeal and devotedness to all those who were fighting the same evil by methods differing from his. He never claimed that the Pioneer Organisation by itself was sufficient to crush the evil of excessive drink in Ireland. The object he set himself to attain by its means was to bring down God's blessing on the country by the volume of self-sacrifice and prayer which his Pioneers would incessantly offer to the Sacred Heart; and,

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secondly, to bring about a revolution in public opinion which would surely though slowly crush intemperance at its root. He hoped, too, that the force of good example would help many souls shackled by the drink-habit to shake themselves free.

Beyond this he never went. He never thought—and never said—that by itself the Pioneer movement was sufficient to do all that the interests and the honour of the country called for. There was room and to spare for other larger, more comprehensive organisations which would appeal to the hundreds of thousands to whom the Pioneer pledge would almost be an unthinkable expedient, and to the vast numbers whom the Pioneer movement could never reach. The Pioneers were, in his mind a *corps d'élite*, sometimes leading the charge, sometimes joining with other corps, not jealous of others' glory, but satisfied to do their share in crushing the common foe.

The main battalion of the Temperance army as regards the Catholic population of Ireland was undoubtedly—at least from 1905 on—the great Capuchin organisation. It was to the Capuchin Fathers that the Bishops of Ireland had entrusted the National Crusade against Intemperance which, at their meeting in Maynooth in the early part of October, 1905, they determined on instituting. This decision was publicly announced in a letter written on October 14th by the Archbishop of Dublin to the Capuchin Provincial. On the following day, Sunday, 15th October, the Crusade was inaugurated by a huge Temperance Demonstration in O'Connell Street, and by a Temperance Retreat in Rathmines Church. During the first twelve months of the Crusade the Capuchins preached it in 117 parishes of 23 dioceses, and administered the Pledge to over 200,000 persons. Numerous letters from bishops and

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and priests bore testimony to the success of the Crusade.*

Never at any time did Father Cullen fail to acknowledge the predominance, both in numbers and authority, of the organisation managed by the sons of Father Mathew. "We are only one regiment of an army," he said once, "the captain-general of which is Father Aloysius. To him I call on you to-night to do the honours due from faithful soldiers to their supreme commander. Though working on separate lines, while converging on the same objective, the Capuchin and Pioneer movements are mutually helping each other. The Pioneer work, owing to its exclusive methods, is small compared to the extensive campaign conducted by the sons of Father Mathew." And again in 1905: "Pioneers are not the first or the only workers in this cause. To the earnest sons of the glorious Father Mathew the flag of Temperance has been entrusted by our illustrious Archbishop and the Irish Hierarchy. Our devoted religious brethren are leading in the field; and they would still suffice, even if our little battalion should fail, to carry the nation on to victory." And in 1906: "We recognise with profound gratitude the work done, not merely indirectly for the Pioneers, but for the whole Temperance movement by the untiring labours of the Capuchins. From everywhere in Ireland reports constantly reach us of the advance of Temperance made under their guidance, and make us hope that with God's blessing they will make Ireland what it was

* In reply to an inquiry made by the Capuchin Superior-General at Rome at the instance of the Sacred Congregation, the Provincial of the Irish Province submitted a Report (May 7, 1912). The following figures taken from it will be of interest:—(1) Temperance missions (including missions proper, retreats and triduums) averaged 312 per year; (2) total of missions since 1905 was 2,038; (3) total of pledges given was 1,141,191.

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in the years—too brief, alas!—of Father Mathew, ‘Ireland sober, Ireland prosperous.’ When I have the pleasure and privilege of assisting at meetings in the Capuchin Hall, Church Street, I rejoice to see so many Pioneers helping on the Fathers in their glorious work, and fighting side by side with the soldiers of their battalion. . . .”

Nor were these words mere empty compliments. When a Pioneer Branch was established in a place where there was a Father Mathew Sodality already existing, he approved of the practice of insisting that every aspirant to the “Heroic Offering” should be first a member of the Sodality.

The same large-minded recognition was given by Father Cullen to the Anti-Treating League—all the more willingly given, we imagine, not merely owing to the League’s originating in Ferns (for he always liked anything or anybody from his own county), but to its leader being the Superior of the Enniscorthy House of Missions.

The remote origin of the Anti-Treating League may be traced to the Joint Pastoral of the Leinster Bishops on Temperance in 1890, in which special mention was made of the baneful habit of treating. Dr. Croke, too, in his Pastoral had denounced it. In 1901 Father Rossiter (now P.P. of Gorey, then Superior of the Enniscorthy Mission House) wrote a letter to the Press suggesting a pledge against the custom of treating. The matter was discussed at the Annual Meeting of the Priests’ Total Abstinence Union of Ferns, held at the Enniscorthy Mission House, and some weeks later (in November, 1901) the Anti-Treating League was formally founded with leave of the Bishop. It spread very rapidly in Ferns, being recommended in the Episcopal Pastoral of 1902, so that by the end of the year

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sixty churches had it, the majority of the people in most places taking its pledge, all of them in many. By July, 1922, some thirty thousand such pledges had been given. The next year it was recommended by many other bishops, and spread over the Dioceses of Kildare, Dublin, Elphin, Raphoe, etc. Its pledge was (1) one of strict temperance, and (2) of not giving or receiving a treat. The organisation adopted was something like that of the Pioneers, with badges, Promoters, etc. Father Cullen in the *Messenger*, May, 1902, and constantly afterwards in his Pioneer addresses, spoke most warmly of it and of its happy effects.

CHAPTER VIII.

SAINT FRANCIS XAVIER'S HALL.

THE name "Pioneer Hall," often applied by Father Cullen and still more often by the general public, to "Saint Francis Xavier's Hall," would suggest that its establishment was due exclusively to its founder's zeal for the Temperance cause. Such, however, was not the case.

From his earliest days in the priesthood he deplored the low standard of taste among the Irish people, their inability to provide themselves with recreations and interests of a higher type than those to be found in public-houses and dancing saloons and at street corners.* In later days, warmly embracing the idea of the Gaelic League, he would argue that the degenerate tastes and mental stagnation of the people came, not merely from their oppression in Penal times, but from their having been deprived of their Gaelic culture and habits of life. To remedy, at least partially, this terrible loss, and to help in providing for the people decent amusements, was, he considered, a work which priests should, whenever possible, initiate. In an address,† which in 1907 he gave to the students of All Hallows College, he insisted very vigorously on this point. This purpose

*At Enniscorthy, in 1879, he was projecting a Hall for the young men of the Shannon; and in the Report which he wrote as Secretary of the Total Abstinence Society of Ferns, he dwelt on the necessity of decent halls of entertainment.

† *Vid.* Appendix I.

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entered very largely into his project of building a hall. He had been thinking of it for a very long time as a far-off possibility. About the year 1904 the prodigious increase in the number of his Pioneers in Dublin (now some 20,000 strong) suggested the advisability of a Hall which would serve to bring them together, and thus consolidate the whole movement, and would also serve his previous purpose of providing a place of proper amusements and entertainments for the people, especially those of the poorer classes. The more he thought over the plan the more it suited him, for it offered other very alluring possibilities. He could make such a Hall a centre for many charitable activities, such as his experience had taught him were very sadly needed in the city; we find him, in particular, noting in his Diary that he could use it to start a centre of the Vincent de Paul Society to be worked by young men.

In 1903 he had practically fixed on a house, 15 Up. Gloucester Street, at the rear of which was a fair-sized Hall. Its cheapness was its chief advantage; it was neither well adapted for his purpose, nor situated in the most pleasant of localities. Negotiations for its purchase were practically concluded, when a doubt about the lease caused them to be broken off. He did not give up his idea, however, but examined everything in the way of a Hall about the North side of the city. Finding nothing to suit him, he was forced to face the expense of building for himself.

Having planned out the scheme in some detail, he discussed it with Father James Fottrell, whose support for it he won immediately, and then laid it before the Provincial, Father Conmee. A piece of ground belonging to the Gardiner Street Presbytery offered a convenient site, and the Provincial gave him leave (June, 1906) to erect the Hall upon it.

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Some months were spent in raising the necessary money, one thousand pounds being given him by various friends, the balance being got on loan from a bank. He had at first thought of raising a stone building, but found that the expense of it would be too great. He consequently got an estimate from Messrs. Humphreys for a wood-and-iron structure, stipulating that, as far as possible, all the materials should be Irish. In May, 1907, the work was begun and was finished in nine months. It consisted of a large hall with stage, green-rooms, etc., to serve the purpose of a theatre or concert-hall, and a number of other large rooms. At its formal opening which took place on the 2nd March, 1908, in presence of a very large gathering of distinguished Dublin citizens, he delivered an address explaining the purpose for which it was intended.

In the course of this address he said (as reported in the press): "that the Hall and its adjoining Club were exclusively intended for the use of their sodalities and for the maintenance of the religious and social works connected with St. Francis Xavier's Church and their Society." Very shortly afterwards, however, at a meeting of some friends, whom he had called together by way of a Provisional Committee for the working of the Club, he explained that, though the Hall was not strictly a Total Abstinence one, and though its entertainments would be open to the general public, yet the other parts of the building were for the Pioneers; consequently that only Pioneers who had paid their yearly subscription as members of the Pioneer Club would have the use of the various rooms, Billiard-room, Library, etc.

This declaration was a surprise and disappointment to many people who had been under the impression that the Hall and its annexes were to be available for the

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sodalities and works attached to the Jesuit Church. Apparently, however, Father Cullen was allowed to have his way. It was to his initiative and energy that the building was due, and he could make a good case for what others were inclined to consider a usurpation. One cannot deny that this monopolising tendency was characteristic of the man. For him his works were all-important; to them everything else had to make way.

He lost no time in starting his Pioneer Club, the members of which were to be all Pioneers and to pay a certain yearly subscription. It was to be a self-managing organisation under a Central Committee, of which Father Cullen was an *ex officio* member with the title of "Spiritual Director," in virtue of which he assumed an undefined but practically unlimited power of *veto*, appointing to offices, etc. Under the Central Committee was a number of other committees for the management of the various purposes of the Club, the most important of these being the organisation of weekly public entertainments in the Hall. To provide these entertainments so constantly was found to be extremely difficult. Lectures were secured, but were found not to draw; and the more serious the subject of the lecture, the less did it entice the Dublin folk to pay even the small price charged at the door. Various dramatic and choral societies helped generously, but the number of these was limited. The difficulties which the Amusements Committee experienced were infinitely increased by the rule which Father Cullen enforced from the beginning that no fees were to be paid to the artists or lecturers. Moreover, he rigidly insisted on another point which brought him into disfavour with many charitable and religious bodies. These often asked the use of the Hall for the purpose of giving entertainments to increase their funds. Father Cullen

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invariably insisted that all such requests (except those made by sodalities connected with Gardiner Street Church) should be refused, and that entertainments in the Hall should be for the benefit of the Club alone.

Besides the weekly entertainments, he had also intended to get lady-helpers to give a number of other entertainments which would be for the benefit of the very poor, and to which admission would be quite free. This plan seems to have fallen through. One entertainment in the week was, after a very short time, found to be all that he or his Committee could attempt to provide.

Membership of the Club was at first confined to men, but when he had started a Dramatic Society, a Choral Society and an Orchestral Society, ladies were admitted as members of these Societies, and after some time as members of the Club—provided, of course, that they were Pioneers. These Societies, meant chiefly for the purpose of giving the weekly entertainments, were only the first of many which were founded to attract people of various tastes to the Club, and which were managed each by its own Committee, and had each its own money-accounts. Indeed, the number of committees attached to the Club was legion. We hear of a Committee for the management of the Socials in the Hall, Committees of the Refreshments Room (run, of course, on “dry” principles), the Billiard room, Reading room and the Library (books for which Father Cullen had begged far and wide). Then, there were a Bicycle Club, a Debating Society, an Elocution Class, a Gymnastic Class, a Gaelic League Class of Irish, a Boxing Club, a Football Club, a Committee for “Vigilance” work, a Social Study Club, a Vincent de Paul Conference, and lastly (but only for a short time), a Committee for the editing of a newspaper.

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We can easily imagine what an amount of trouble and worry the working of these committees caused Father Cullen, who was an *ex-officio* member of them all, and who made it a point to show his interest in them by being constantly present at their meetings. Then, besides the worry, often very great, as to the financial condition of the Club,* there were the hitches inevitable in such a complicated machinery; disputes about elections, about the interpretation of rules, about the relations of the various subsidiary committees to each other and to the central one, and a thousand other difficulties which nearly always had ultimately to be settled by the Spiritual Director. Two instances will suffice to show with what wretched details he was worried. A dispute arose as to whether the cakes supplied to artists were "nice enough." The officials could not agree on the point, and it had to be referred to Father Cullen. On another occasion a member of the Dramatic Class brought a lady-friend into the Hall to wait for him while he was going through a rehearsal. One of the Club officials, a stickler for the letter of the law, ordered the lady out! Feeling was naturally aroused, and Father Cullen had to act as peacemaker.

Though his management of the Club was anything but democratic (the elections being sometimes mere dictated nominations); though the rules which he caused to be passed by the various committees were, one would think, unnecessarily strict (as, for instance, a member of the Dramatic Society should never, without leave of the Central Committee, take part in any entertainment outside the Club); and though he often used his

*A gentleman well-qualified to judge declares that Father Cullen, in supervising the complicated accounts of the Club, showed a capacity for figures and a quickness at seizing their meaning, quite worthy of a professional auditor.

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authority in a somewhat high-handed way, yet the affectionate respect of the members for him was so great that towards the end of his life when he was no longer able to give the Club his constant attention, we find the committees in their Minutes expressing their desire that he would attend more frequently.

The troubles alluded to above were necessarily resultant from the nature of the work, a work in which were engaged hundreds of young, ardent spirits—having, of course, the defects of their qualities. In reviewing the history of the Hall, however, it is not these troubles which attract most attention; it is rather the enthusiastic and self-sacrificing loyalty shown—often under circumstances of great difficulty—by scores of its members to Father Cullen and his views and wishes. If to this loyalty of theirs a detailed recognition is not here given, their own desire is the cause.

PART III.

CHAPTER IX.

OTHER WORKS FOUNDED BY FATHER CULLEN.

AS HAS been frequently noted, Father Cullen was perpetually revolving in his mind new plans for promoting God's service and for combating the evils which are destroying souls. In the working out of these plans the bent of his mind for organisation and the success he had personally experienced in organising led him nearly always to adopt some form of League, or Apostleship, or Confraternity, or Crusade, modelled, more or less closely, according to its object, on the Apostleship of Prayer. Indeed, we imagine that this form of pious solidarity owes much of its modern vogue—at least in Ireland—to the success which Father Cullen had in directing the Apostleship of Prayer to many other purposes subsidiary to its main one. We have seen how, even in his schoolboy days, he had worked an association of this kind. Many of these apostolic schemes came to naught, but a few of them—besides those which we have incidentally mentioned, such as the League of Daily Mass and the League of the Holy Souls—are worth a passing notice.

(1) *Apostleship of Cleanliness and Home Comfort.*

Foremost among them is his "Apostleship of Cleanliness and Home Comfort." It was an effort to get

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done on a large scale what he had done himself in the Shannon district; to foster a taste for cleanliness, order, beauty, thrift and economical housewifery among the womenfolk of the poorer classes.

The work was to begin with the training of children, and for this purpose, the influence of the teaching congregations was to be secured.

His plan is outlined in an article written by him in the *Messenger*, July, 1890 (pp. 219-222), which is worth reproducing :

“ In connection with the Apostleship of Total Abstinence we have always thought that comfort in homes, especially in those of the poor, is absolutely necessary to the final success of the movement. In that comfort the foremost element, and the one most easily secured, is *domestic cleanliness*. A dirty home, a dirty wife, and dirty children, are direct incentives to excessive drinking.

“ We have invited attention and suggestions from every quarter of Ireland, to aid us in establishing this new ‘Apostleship.’ From observation of natural sanitary laws, conversations, and letters, we have endeavoured to draw up an initial plan, which further suggestions and experience will help to improve.

OBJECT.

“ The Apostleship of Cleanliness starts with offering prizes to the children who keep the neatest homes. It would be well to begin the work in convent and primary schools.

CONDITIONS.

“ 1. The house must be white-washed or coloured by the competing child.

“ 2. The doors, windows, and other paintable articles, must be painted by the competitor *herself*.

“ 3. The floors, tables, etc., must be scrubbed by the

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child *once a week*—the chairs, stools, dressers, etc., *once a fortnight* during the time of competition.

“ 4. The window panes must be cleaned at least *once a month*.

“ 5. The rooms must be swept carefully, and dusted *once each day*.

“ 6. Special prizes should also be given for window gardening, gardening in small plots at the front or back of houses, etc.

PRIZES.

“ 1. The prizes should consist of household articles, useful or ornamental.

“ 2. They should be kept on view in the school-room during the competition.

“ 3. This time should be not less than three months.

“ 4. The children who compete for the prizes must obtain the sanction of their parents for the inspection by the committee of their work.

“ 5. The children who compete must have their names hung up publicly in the school from the day they enter as competitors.

COMMITTEE.

“ 1. The Committee should, when possible, consist of the Priest of the parish as President, or some priest deputed by him for the purpose.

“ 2. It will essentially comprise the Nuns in charge of the school, or the principal teachers in other schools.

“ 3. It will also include, if desirable, ladies and gentlemen of the locality who might be interested in the work.

“ 4. Monitresses and sixth-class children could also be active members of the Committee.

“ 5. The Committee can hold their meetings as often as they deem advisable, and determine the number and nature of prizes, and the number of visits to be made to the competitors' houses.

“ 6. The Committee will award the prizes publicly in the schools or in some public hall.

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"7. The size of the house, the number of rooms, the difficulties or facilities in the work of competition, are to be taken into account when prizes are being awarded.

SUGGESTIONS.

"1. We would respectfully suggest that every convent might have a room fitted up so as to serve as a model for a poor man's room, which also serves as a kitchen.

"2. We would invite house-furnishers to forward such articles of furniture and kitchen utensils to these models of poor men's rooms—*gratis*. Such philanthropy will serve as a very striking advertisement for the sale of their goods. To each article they could affix a label stating its lowest price.

"3. The convents or schools would do well to lend the white-wash and paint brushes to the competitors.

"4. We recommend each convent to have for intending competitors the books styled: *Handicraft for Handy People*, published by M. H. Gill and Son, Dublin; and also *Short Lessons in Domestic Science*, published by Browne and Nolan, Dublin. They cost a shilling each."

This Apostleship of Cleanliness (which formed a subsection of the Apostleship of Prayer) seems to have been taken up with enthusiasm by many of the convents. Numerous accounts of it appeared in the *Messenger* and the *Madonna*. One little extract will exemplify the spirit of the work:

"The children and young girls *in order to please the Sacred Heart* have been scrubbing, dusting, washing and mending, realising how thus they are helping to make a bright and happy home for their parents and brothers. One dark-eyed delicate little girl, when asked if she did anything to please the Sacred Heart during the week, said timidly: 'Yes, I scrubbed out two

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rooms. I felt very thirsty then, and said I would take a long drink of water. After the first sup I thought I would offer the rest of the water to the Sacred Heart, and I went without a drink.' "

In his retreats to nuns, his lectures to sodalities, and his temperance addresses he was always insisting on the immense importance of training not merely school-girls, but grown-up women to appreciate the social and religious importance of "tasty" and economical housewifery. It was at his suggestion that a friend of his, Miss Charlotte O'Connor Eccles, wrote for the *Messenger Series* a booklet entitled *18 Blank Street*. He got it adopted by the Board as a text-book for National Schools. In a letter written the year of his death, he says: "I have been reading *Blank Street*. It was just like Charlotte speaking. That book has done much good. Hardly a cottage in Ireland where it has not been read; and what is better, many of the lessons given in it have been put in practice."

A practical instance of its effects is given in a letter written by a friend: "The Parish Priest of Roslare, a great friend of Father Cullen, modelled the village homes of his parish on it. He took me round on inspection a few years ago, and I was surprised and charmed. One little cottage I praised, as I could not refrain from doing so, such was its exquisite neatness and order. The gratified owner said it was called by the neighbours 'Father Cullen's *18 Blank Street*.' "

The same lady gives some other interesting details as to the practical interest taken by Father Cullen in this matter of housekeeping.

"The Board of Technical Education gave us a section of the Munster-Connaught Exhibition, where a model cottage, shop, and village-hall were on view. The cottage was built on simple lines, convenient and with

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sufficient space. When Father Cullen came to the Exhibition, he walked over to the cottage, and examined every detail. He was equally pleased that we had planned it ourselves, and that we had ourselves coloured the Irish tiles of the living-room floor a warm red colour which gave a cosy homelike appearance. 'This is good work,' said he. Nothing interested him more than to listen to the queries put to us by the visitors, men and women: 'How do you colour the tiles?' 'What did you do to prevent the red coming off?' 'My wife told me to come here and see how you have water brought into the scullery from the rain-barrel outside. She said it would save her going out in bad weather to get water.' "

Father Cullen was a great admirer of "handy" women. Once at a certain convent the nuns were proposing to get a man to whitewash an outbuilding to be used for some technical classes. "Can't you whitewash?" he asked the Sister. "No, Father." "Well, get a white-wash brush, a pail and some lime to-morrow, and I'll show you how." And he did.

Some fugitive ideas in a letter written to Mr. Thomas MacCabe in 1918, show Father Cullen still revolving new plans of household-reform, to be worked out this time through the St. Vincent de Paul Society.

"I am staying here for a few days with Dr. Brownrigg. Here are some jottings (by way of suggestion) *rê* Domestic Scheme.

"A.—Put all under auspices of Sacred Heart, Our Blessed Lady, mistress and housekeeper of Holy Family, and of St. Joseph, the Master of the Cottage.

"B.—Face the fact that you are up against a work as difficult as—even more difficult than—the drink campaign. This is a work which every agency—even religious—has failed to accomplish. Only a thoroughly

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planned crusade with abundant help, a small army of workers, a long weary uphill climb, goodwill, devotedness, etc., can achieve even a small measure of success in it. Crowds of folk ridicule—after so many disappointments—the idea of the attempt. Is not this the very reason why we should face it? If God be with us who is against us?

C.—Objectives:—I. Comfortable homes in which (1) order, (2) cleanliness, (3) neatness, (4) taste will prevail. II. Good substantial clothing. Not shoddy but well-made, well-mended, darned, etc. III. Good food, according to means, properly cooked, appetising, wholesome.

“ D.—How to secure : (a) Try to realise the household scenes everywhere visible, *e.g.*, dirty homes, dirty tenement-rooms. No white-wash, no paint, no soap and water, no scrubbed floors. Dirty, badly-clothed men, with unmended coats, trousers, etc. Dirty, unwashed, unkempt, draggle-tailed women. Dirty children, etc. Drink everywhere in evidence. (b) Pick out the three best-kept houses in locality where scheme may be tried. Tell women who own them to spend every effort in making them orderly, clean, etc. (but not like dolls' houses, for show). These houses will be models for others who will silently observe and follow the example. (To speak would only be to reproach and only do harm?) N.B.—Take care to have beforehand everything which a good capable wife, mother, or daughter would require in running such a house for an industrious artisan or labourer.

“ E.—Set the neighbourhood to talk about it. Interest the school in it, nuns, teachers, monitresses. Invite and secure their co-operation, suggestions. The whole ultimate success will depend on the women, girls and little school-children.

“ F.—Next, interest Brothers of St. Vincent de Paul in the work. One Conference, devoting itself mainly to this great work for God's glory and the welfare of Ire-

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land, would give an incalculable impetus to it, and would show the immense importance for God and country involved in it. By degrees it would get the Conferences of cities and towns to take up the work and help them to transform and transfigure the working classes. Clean homes would probably mean clean souls; clean clothes would bring them to Mass and the Sacraments; wholesome, well-prepared food would powerfully help to eradicate the craving for drink. Well-kept houses would go a long way to overcome the temptations of the public-house. Get the Conferences to discuss, suggest, propose further developments.

“ G.—Get Ladies of St. Vincent de Paul and other charitably disposed ladies to help, *e.g.*, sodalities, Children of Mary, heads of Guilds to speak to their members. Embody results in a well-considered document stating objects, means, etc.

“ H.—Competitions :—On these will largely depend success. They should be held at certain intervals, say once or twice a year, the date to be fixed three months beforehand, also the place, schoolroom, etc. Prizes offered for success in various departments, *e.g.*, cleanliness, tidiness, work, knitting, sewing, cutting-out, cooking, etc., also taste (flowers, pictures, ornaments, little altars, etc.) Visitors should undertake to pay the competing homes fixed or surprise visits. The competitors should be invited to give in their names as they alone would be entitled to prizes. The nature and value of the prizes to be determined by Conference and ladies.

“ Healthy rivalry should be sedulously promoted, but jealousy should be guarded against. No favouritism to be tolerated. Could ‘ Art Union Drawing ’ principle be availed of? There should be no littleness in the drawing up of the programme. Let it be broad, based on common-sense and the vast experience of the Vincent de Paul Brothers. Gradually your methods will develop, with discussion, prayer to the Holy Ghost, St. Vincent’s intercession.

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"A concert in Mansion House would supply cost of prizes. Divide the different departments of the work among the Brothers of St. Vincent de Paul; Suggesting Committee; Visiting Committee; Ways and Means Committee; three Secretaries, etc.

"My head is tired writing this rigmarole, and so I send it as the thoughts come to my mind and fountain-pen, in the hope that, as long ago we worked together in the almost forlorn cause of Temperance and made something of it, so we—or rather you—will take up this cause too—and, if I can help, you can count on me.

"Good-bye. God bless you."

(2) *Apostleship of Study.*

Another of those "Apostleships" worth noticing was his Apostleship of Study which he succeeded in establishing in many Convents. Its objects are thus described in the *Messenger*, September, 1892 (p. 330):

"One of the most useful adjuncts of the Apostleship of Prayer is the 'Pope's Militia,' now generally known under the title of the 'Apostleship of Study.' Started in Bordeaux in the year 1865, at a time when Catholic feeling was greatly moved by the hostility shown to the Holy See by many who should have been its devoted children, this League of child-soldiers spread rapidly through France. The principle which was at work was that embodied in the Morning Offering of the Apostleship of Prayer. By means of this organisation, school-children were to be taught in an easy and befitting way to sanctify the duties and pleasures of their daily life, while the vast volume of prayer that rose from the older and better-informed members of the Holy League was to be strengthened by the efficacious offerings of countless innocent souls whose prayers the Sacred Heart could not resist.

"It is, however, chiefly on account of the good which the Apostleship of Study will confer on the souls of the

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children themselves, that an extension of its sphere of action is here urged.

"The organisation is very simple, and differs only in a few points from the regular organisation of the Holy League. All the Associates are pledged to the three Degrees of the Apostleship of Prayer as far as they are capable of practising them; Confession, instead of the Communion of Reparation, being sufficient in the case of children who have not made their first Communion. They are divided into two Legions, or Grades. The members of the first Grade undertake the Morning Offering, the Rosary Decade, and a monthly Communion of Reparation.^{em} Those of the Second Grade rank higher by undertaking a weekly Communion of Reparation.

"Each Grade should be sub-divided into Bands of fifteen, which should be each headed by a Promoter. The Promoters may also form a Council under the direction of their Superiors. The Council should vote the enrolment of new Associates, the election of new Promoters when necessary, and the conferring of Decorations gained by Associates for good conduct. Discipline, study and piety are the three points which should be conscientiously considered before the votes are given. Only notable faults should prevent the Decorations being voted. All voting should be secret.

"The Holy See, in enriching the Apostleship of Study with indulgences, has shown with what extraordinary favour it regards the work. In addition to all the indulgences of the Apostleship of Prayer, each Associate can gain several plenary indulgences in the course of the year."

(3) *Apostleship of Catholic Literature.*

The work of Father Cullen for the production of good and cheap Catholic literature was also considerable. In connection with the *Messenger* he brought out several series of cheap booklets. The *Irish Messenger Popular*

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Library was started in 1896,* by the end of a year counted 18 booklets (mostly *Lives of Saints*), by 1899 40, and by 1905 100. Other series, *Short Stories*, and *Golden Records*, the first consisting of novelettes, the latter of *Lives of great Catholic men and women*, began to appear in 1900. He also got his brother, Mr. J. B. Cullen, to write the *Footprints of Irish Saints*†, which appeared in every issue for several years from January, 1894.

Arrangements were made with the Catholic Truth Society that the *Messenger* publications should be placed in the book-boxes outside the churches through the country.

There were two other campaigns which this indefatigable Captain of Christ was projecting towards the end of his life, a Campaign against Gambling, and a Campaign against Immodest Fashions in Dress.

(4) *League Against Gambling.*

It was only in his later years, from 1906 on, that he began to realise the appalling ravages of the gambling and betting evil, but, when he had realised it, he never missed an opportunity of thundering against it in sermons, retreats and lectures. There are some rough notes of his in which he sketches out one of his usual Leagues against it, but he seems not to have ever taken active steps to put his plans into execution. He certainly was well known as an outspoken enemy of this vice when in 1910 he got one morning in his post-bag a letter from a tipster soliciting his custom.

*Consequently, a few years before the establishment of the Catholic Truth Society of Ireland.

†They were also published in booklet form, each booklet containing *Lives of two or three saints*. Twenty-three of these had appeared by 1902. They are excellently well-informed, and one regrets that all of them (nearly 250 in number) have not been reprinted.

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"If you are a backer, you will require a sound reliable commissioner. Have you one? If so, has he treated you well? Does he warrant your implicit trust in him? I can lay you the best London prices on receipt of instructions. . . . It will pay you to make inquiries as to my reputation. When satisfied, say to yourself, 'Am I dealing with a commission-agent as reliable as Alfred Carrington? My business is built on the basis of confidence between my client and myself,' etc., etc."

One can imagine his amusement on receiving this. He writes across the letter, "Is this a joke?" But the thing is too serious for amusement. "Can the man have even priests as clients?" he adds.

(5) *Apostleship of Modesty in Dress.*

In his efforts to start a Campaign for Modesty in Dress, he did not achieve much success.

The psychology of ladies in the matter of fashion is hard to understand. One would imagine that instinct would incline women to dress so as to please men. It seems certain, however, that they do not; they willingly adopt forms of attire which do not please men—are even ridiculous in men's eyes. Moreover, they seem to imagine that dress and religious duty lie in totally different planes, and have no bearing on each other. This mental eccentricity, which was utterly incomprehensible to Father Cullen's direct habit of thought, has been noticed in women, even pious women, of every country in Europe, and has made them very refractory to the denunciations which clergy, bishops and even Sovereign Pontiffs have so constantly directed against immodesty of attire. Consequently, we are not surprised to hear that Father Cullen's bitter abuse, his mordant sarcasm, his plain-spoken statements of the effect of women's immodest dress upon men's passions,

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had generally the effect of annoying his female audiences, and effected little for their reform. Possibly if, when starting his Modest Dress League, he had had the vigour of his early days, and had worked at its organisation with all the energy and perseverance with which he had combated intemperance, he might have proved that the perversity of women's ideas in the matter of dress was not more difficult to change than the perversity of public opinion had been as regards drink. Be this as it may, though he expended much energy in preaching in various places on the evils of modern fashions, he never got beyond the preliminary stages in the organisation of his Crusade for combating them. On the Feast of the Purification, 1920, in the Sodality attached to Convent of the Sisters of Charity, Seville Place, he inaugurated his League which was to work mostly through the agency of the B.V.M. sodalities. To a number of these he sent the following circular :—

“ When I left your crowded Quarterly Pioneer Meeting last Tuesday evening, the thought occurred to me, that I might invoke your aid to help to check the widespread evil of immodest dress, which is so painfully present on every side, exhibited by women and girls of every age and condition. Everyone seems to acknowledge the evil and to deplore it, but no suggestion has been offered of any practical remedy. Now it strikes me that sodalities of Children of Mary could effect a very important and inoffensive reformation in this matter, and in this way : A few of the leading children of the Sodality would quietly and unobtrusively band themselves together to restore modesty of dress by counsel and example. They would quietly meet and discuss with the Directress the prevalence of the evil and the need of suppressing it. Their personal observation will prove the necessity and importance of such a praise-

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worthy undertaking, and suggest prudent ways of counteracting it. A President and Secretary might be chosen, and Minutes of the meetings might be recorded. It would be well to have widely known in the district that such a movement was set on foot. The motives which should impel the members of the little Council would be :

“ 1. The wish to imitate our Blessed Mother in modesty of dress.

“ 2. To avoid being the occasion of evil thoughts to others by unbecoming exposure.

“ 3. To maintain the traditional and proverbial purity and modesty of Irish womanhood.

“ 4. To prevent the laxity of morals which corrupts the atmosphere of family life in its very beginnings by putting insufficient clothing on *little* girls. (What innocence and purity can be expected in later years from girls and women, who in childhood have been inadequately or shamefully clothed?).

“ 5. In the past, spotless purity was taught and practised by Irish mothers, wives, sisters and daughters. Now, in many instances, for its preservation in the Irish household, we have to rely on the men and boys. Little girls are often attired as scantily as ballet-dancers

“ 6. The evil is glaringly apparent in the indecently short clothes and bare legs of children and grown-up girls, and in the bare and unprotected necks of grown-ups. And, as it were to put a crown on the unworthiness of such pagan apparel, we sometimes see Children of Mary wearing their Sodality Medals on uncovered necks. Surely it is especially shocking to good sense and taste—not to speak of religious sentiment—when they approach the Altar for Holy Communion in this repulsive attire.

“ 7. To make this undertaking successful for our Blessed Mother's glory, it should, I think, commence with the children in school, where the Sisters and teachers exercise such a holy influence. (We must not

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blame the children; the fault lies with the parents and guardians.)

“ 8. I fancy costumiers, dressmakers, etc. (numbers of whom are excellent Children of Mary) could exert an enormous power of reformation in this matter.

“ 9. If you can help to start this project, others will soon follow your example. Later on you will be blessed and praised for it. Sodalties of Children of Mary all over Ireland will quickly take it up.

“ In this matter, as in all others of religious import, Ireland will lead the way, and Irish womanhood will stem the tide of immoral fashions, at least in English-speaking countries.”

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CHAPTER X.

OTHER WORKS HELPED BY FATHER CULLEN.

ANY PERSONAL acquaintance, however slight, with Father Cullen would have quickly dissipated the notion that he was a mere Temperance fanatic; that for him Temperance was the *Unum necessarium*; that he took little interest in anything else. Even the inadequate account of his life given in the preceding pages will have shown that he could concentrate his energy on one point while still holding a vast reserve of it for others. Nothing that seemed to promote God's service was indifferent to him; and he was quick to appreciate, generous to praise, and eager to help every such work by whomsoever done. To illustrate this characteristic further it will be useful to say a few words about some of the institutions and organisations to which he lent his powerful aid.

Probably few priests in Ireland have had a keener appreciation of the work and the possibilities of the St. Vincent de Paul Society than Father Cullen; not many have done more to encourage and even to inspire it. For the last thirty years of his life the moving spirits of the Society in Dublin were his close friends; four or five of them stood to him in the relation of spiritual children, being urged to much of their splendid work by his advice, and guided by him in it all. His intimate union with the St. Vincent de Paul Society

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began almost with his coming to Dublin in 1883; it ended only with his death.

But high as was his admiration of the Society—or rather because his admiration of it was so high—he was never quite satisfied with it. “The best work should be done in the best way; the best instrument should be used with the best skill,” was ever his motto. He consequently was for ever in private—and, as we shall see, in public, too—urging the Brothers to a wider extension of their activities, to a still more perfect realisation of their noble purpose. He aroused a certain amount of opposition, even of resentment, by his strictures. Some of them were thought to proceed from an imperfect knowledge of the spirit of the Society, others were thought to show an insufficient appreciation of its work in the past. But Father Cullen was not the man to shrink from speaking out when he felt God’s interests involved; from a very early time he insisted that the Society was too much in the hands of its older members; that it had too much caution and too little enterprise; that it was too slow in striking out on the lines which the country and the age required.

In 1893 he wrote in the *Messenger* a series of five articles on the Society. In them appears his enthusiastic appreciation of this “vast and generous association,” but also his anxiety that its work should be extended, developed and intensified. “Towards the close of the ’forties,” he writes, “Conferences were pretty generally established in the towns of Ireland. . . . Yet, notwithstanding the changes of times and circumstances, in many places they have not extended their sphere of work beyond the primitive rules and suggestions framed by their first promoters half a century ago.”

We know that these articles embodied the substance

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of the constant counsels and exhortations addressed by him to the many leading spirits of the Vincent de Paul Society who were his intimate friends, and owing to whose influence he was asked, years afterwards, in April, 1907, to address the Quarterly General Meeting of the Dublin Conference. Though his address has been printed in the *Bulletin*, a few passages of it may be quoted here.

He first urges :

“ the marvellous power for good it (the V. de P. Society) exercises on the lives of Catholic young men, and, consequently, the practical urgency of leaving no stone unturned to bring them within the sphere of its beneficent influence.

“ In speaking of young men to-day, I do not allude to youth under the restraint of college discipline, or in the quiet subordination of home life; I speak of young men at the dangerous period of their career, when they have left school or college to begin their apprenticeship in life; when too often they commence to resent parental control; when the sense of newly-born freedom makes them restive under restraint; when they have no past experience to guide them, no discipline of past trial to chasten them, no failure and disappointment to disillusion them; when their nascent passions, like untamed young horses, threaten to drag them to destruction; and, above all, when they are surrounded by companions of their own age, only too willing to tempt them to lives of idleness, drink, gambling or sensual excesses.

“ These are the young men for whose preservation I would plead with you to-day, and in doing so I plead, not for those only who are strangers to you, but perhaps for your own sons in face of the danger of being swept into the whirlpool of destruction.

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“ If you doubt of this danger, you have but to glance over the histories of respectable families in many of our towns and cities even during the past twenty-five years. Ask yourselves where have disappeared those many fine young fellows, the morning of whose lives was full of promise, radiant with prospect of success in commercial or professional life; on whose education and training small fortunes, accumulated by years of self-denial and industry, had been expended. Where have they gone? Where are they now? Alas! Only too often, they have brought shame and sorrow on their families, have blasted their own lives by drinking, idling and dissipation, and may be found to-day in other countries, as I have seen them far away, loiterers around street-corners, in search of a chance job, enlisted in the army, paupers in a workhouse, criminals in a jail! America, Australia and South Africa are largely and sadly represented by members of this unhappy class.

“ I may remark, that, amongst this appalling wreckage of young lives, we Jesuits, in common with other educators, have had to count in sorrow some of the most promising boys of our colleges, whose dispositions and talents would have reflected credit on their families and schools, could they have been preserved from evil influences, or been rescued in time before their case was hopeless.

“ What adds fresh poignancy to our regret is, that under happier circumstances these very youths would have been, by their position, education and religious training, the very men Ireland needs to-day; they would have been the young standard-bearers of our Faith and Nationhood, the strenuous champions of every noble cause, our representative Catholics ever ready to do battle for Christ, His Church and their country!

“ In every period of disaster or special need of His Church God raises up a man and a work to remedy calamities and to avert catastrophes. . . . Such a

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man, standing amid the moral, social and civil ruins of the French Revolution, in surroundings far more hopeless than we have ever had to contemplate, was Frederic Ozanam. He had not reached at the time his twenty-first year, and yet with his seven companions he had projected and organised the great lay society which, under God and the patronage of St. Vincent de Paul, was destined to furnish, then and for all time, a most efficient means for the intellectual and moral formation of youth.

“It is only when, at their impressionable age, you bring men face to face with the stern reality of misery, poverty, pain, and sickness in the hovels and tenement-rooms of the poor; when you bring them into actual touch with the destitution written on the wan features of the starving families; when you show them creatures lying in rags or on a bed of straw; when you call their attention to the pinched faces of the hungry, half-naked children cowering around the dead ashes; when you show them the squalor, the broken chairs and tables, and the fireless grate of those who entreat their assistance, it is then for the first time they begin to realise that life is not all such a scene of enjoyment as they pictured it; that it has its dark and seamy side, of which, in their comfortable homes, they had never suspected the existence. Only then, they realise that, while their own young hearts are lightened up with dreams of amusement and excitement, there are, within a stone's cast of them, like Lazarus at the door of the rich glutton, multitudes crushed beneath affliction.

“Nay, more, as they contemplate these suffering friends of God, they learn from their prayers, their struggling, their tears, their resignation, their unwavering trust in Providence, their heartfelt gratitude, priceless lessons for life.

“I hold that there is no school in which Catholic young men can learn these lessons so thoroughly as the

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Society of St. Vincent de Paul. Nowhere shall he find teachers better fitted or more willing to impart them than the devoted Brethren who are its members."

He then refers to the shortcomings of the work of the Society in Ireland as revealed by the Hon. Secretary :

" During the year 1905 he says that only eleven aspirants have been enrolled all over Ireland, yielding the inconsiderable total of eighty-six aspirants to the Brotherhood; that fourteen Conferences sent in no annual Reports to the Supreme Council; that a number of other Conferences sent in imperfectly filled ones.

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" To two other regrettable facts, the Honorary Secretary calls attention. Out of 155 Conferences in Ireland, 76 or about one half, had not on their rolls at the close of 1905 a single Honorary member, while, of the towns and villages of Ireland with populations over 1,000, there are 59 which have no Conference at all. True, these are unhealthy symptoms; but the Honorary Secretary expresses his belief that the slackness is not likely to be permanent; he points to the splendid distribution of £19,500 over Ireland for the relief of the distressed poor in 1906; to an increase in the number of boys received in Glasnevin Orphanage, to Conferences started in University College and Blackrock, as well as to two Penny Savings Banks recently founded."

The most serious shortcoming of all—the fewness of young men at that time in the Conferences—is then stressed :

" In these pages there was the scarcely suppressed suggestion of regret, that, the Conferences over the country were gradually resolving themselves into Societies of middle-aged or elderly respectable gentle-



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men, who in the past had nobly done their part in the interests of the poor, but whose advancing age or duties partially unfitted them for the working-posts at the Conferences, and who should therefore—not retire or go away, as nobody desires—but make room for younger men to fill the positions and exercise the functions which they had so long and so splendidly discharged.” . . .

And he calls for an extension of the Conferences' activities :

“ Would this strange want of interest in the working of the Society at home and abroad be accounted for by the impression that it is useless to read them (the Bulletins), as there is no corresponding effort made to go and do likewise, no attempt to start similar works and carry them on as is done elsewhere? We might instance such works as the establishment of Catholic Sailors' Homes (of which there is such need in Dublin); the foundation of Penny Savings Banks in the poor districts so strongly recommended by the President-General of Paris; the promotion of the Catholic Truth Society, the circulating of its booklets and taking charge of its boxes where invited; the foundation of Boys' Homes and Brigades, and, where possible, the helping on of Temperance, and the better housing of the working-classes, etc.”

Possibly as a result in some measure of Father Cullen's criticism, the above reproaches have no longer any pertinence. Nor has the following, which he made in the *Messenger* articles above referred to : “ It seems to us that in our smaller towns where clothing-societies or visiting-committees of ladies exist, mutual understanding, sympathy and aid between these societies and the Conferences would furnish an increased power. . . . We have before our mind towns, in which societies for

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the clothing of the poor and the alleviation of their wants are worked by ladies, and are worked admirably. In the same towns are Conferences of St. Vincent de Paul. Both labour for the same end, though with slightly different methods; both are recruited from the same classes of society, and yet, we find no sympathy or mutual helpfulness between them!"

We have already mentioned that Father Cullen got a Conference founded among the members of his Pioneer Club; he took also a keen interest in the various works established in Dublin by the Society, for instance in the Back Lane Night Shelter and in the Sailors' Home on Sir John Rogerson's Quay. On this latter institution he read an address (June 28, 1896) at the Annual Meeting of the Presidents of the Conferences of Ireland, and published it in the August issue of the *Messenger*. Afterwards the *Bulletin*, in one of its reports, records that the Sailors' Home had been "indebted to him for many subscriptions every year and for the supply of much of its equipment."

In an address spoken in 1914 at Our Lady's Home, Henrietta Street (or, to give it its official title, "The Discharged Female Roman Catholic Prisoners' Aid Society") he recalled the memories of his thirty years' intimate connection with this institution. Immediately after his coming to Dublin in 1883, he had been brought by Father Buckeridge to visit it in North King Street, its first home, and he immediately became keenly interested in it. It had been established two years previously by Mrs. Browne ("the good Mrs. Browne") and Mrs. Clarke, and had, after a short time, been entrusted to the management of the Sisters of Charity of St. Vincent de Paul. Its object was the reclamation of discharged women-prisoners. "The Ladies' Committee," says Father Cullen in a description of it

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(*Messenger*, Feb., 1888), "visit the prisoners and do all they can by advice and encouragement to induce them to avail of the Home; but only those are selected who, it is hoped, will benefit by the new life and by complete separation from old associates. A year and a half they may rest in the 'Mother's House,' the sacraments and frequent religious instruction giving them strength and grace; the constant employment, wise supervision, and kindly care of the ladies helping them to become good and useful members of society. . . . After eighteen months of training and good conduct, they are provided with situations in America—always in care of nuns, who are sure to find places for them."

The constant entries many times in each year of his Diary "North King Street" or "Richmond Street" (its second home), or "Henrietta Street" (where it settled finally), tell of his visits to the poor girls, when he gave them lectures or little instructions, or was brought in by the nuns to deal with difficult cases. Never did a Christmas Day pass without a two-hours visit from him. This Christmas visit was always eagerly looked forward to by the girls, whom it helped to realise that the world's view of them was not that of God, or of God's friends from whom they could confidently count on receiving much encouragement and influence in helping them to build up once more their broken lives.

To mention the Dublin charitable works* in which we

*Amongst those which he most constantly mentions are: the Unions (mentioned nearly every month); Holy Family Home, Synnott Place; the various works (Cooking Guild, Sewing Guild, Mothers' Meetings) of the Sisters of Charity, Seville Place; Gloucester Street Servants' Home; Boys' Brigade, Church Street; Hanbury Lane Hostel; Workmen's Club, York Street; Workmen's Club, Gloucester Street; Sailors' Home, Sir John Rogerson's Quay; Night Shelter, Back Lane; Sacred Heart Convent Night School, Leeson Street; St. Anthony's Night

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find from his Diary that he took an active, personal, and often a decisive, interest, would be to enumerate practically all the works, whether of a constructive character or for the purpose of rescue and rehabilitation, in which Dublin is so extraordinarily rich. Hardly any of them was unknown to him; few of them but were encouraged and helped by his visits and counsels; while for many of them he got much money by personal appeals to his friends, by delivering lectures on their behalf or by making them known to the public by articles in the *Messenger*.

..

School, Temple Street; St. Kevin's Night School, Clanbrassil Street; the Penny Dinners, Mid. Gardiner Street; Clongowes Wood Social Service Club, etc.

EPILOGUE

THE PURPOSE of this book has been to give an authentic, well-documented, and reasoned account of the life of a holy man—a saint in fact—yet one whose mental and emotional complexion was very plainly that of a perfectly normal man.

Ordinary lay-Catholics—not to say ordinary priests and religious—when in converse with Father Cullen, never lost sense of the strong similarity which his thoughts and feelings presented to their own. They might differ from him in his conclusions as to many matters, but they felt they had the same premisses as he. Their feelings might differ in intensity from his, but were felt to be of exactly the same nature. In his mentality and sensibility there was never a suggestion of anything eccentric, hysterical, morbid, or even extravagant. He had ordinary Catholic views—only very vividly conceived; ordinary Catholic aspirations—only very intensely felt. The moving forces of his life were Faith and Charity—and common sense.

His Life has, therefore, been written in the soberest of prose. If it has no romantic element to attract sentimental souls, it makes, on that very account, a stronger appeal to the deeply serious, and teaches them a more practical lesson.

To develop that lesson, a two-fold view of his life had to be presented: firstly, a description of the man himself, his character with its gifts and limitations, his spirit and motives, his correspondence with God's

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grace; and, secondly, an examination of the work which God achieved through his instrumentality, its origin, development, obstacles, final shape, and fruits.

These two views—the one depicting causes, the other results—supplement each other; for results can not be understood apart from their causes, nor causes appreciated apart from their effects.

As Father Cullen's life-work affected the fortunes and holiness of great multitudes of men, its story—even told apart from any examination of his personality—would have had a certain historical interest; but, only when it is told in connection with the story of his interior and spiritual life, can it have any wide practical utility. The reason is obvious. Even an attempt to imitate his achievements is beyond the power of all but a few; whereas his spiritual experiences, illustrated and enforced by his external successes, teach lessons which are within the reach of all.

The method here adopted for the presentation of his spiritual life was to draw, almost exclusively, on the records of it which he himself by a happy chance has left us in his Diary.

Though this method ensured a perfect authenticity, it also involved a certain danger.

The various operations of his spiritual activity—his pursuit of various virtues, his struggling against various faults, his practice of various devotions—are described by Father Cullen separately from each other, as though they were quite independent of each other; and so, too, they have been described in this book. In reading any one of them separately, a person is likely to get a partial—and, therefore, a misleading—impression as to its importance—even as to its meaning. For, as they took place in actual life, these operations were not independent of each other; each of them presupposed

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all the others, with which it combined to work out one great predominant purpose. The many colours of a spectrum give a false idea of the clear brightness of an unbroken ray; and so the virtues of a holy man, when examined apart from each other, cause one to lose sight of the simplicity of the spirit which animates him.

Yet, such a separate examination was necessary.

Though a human soul is a pure spirit, absolutely simple in its substance, its operations—at least while it informs the body in this life—are complicated beyond the complication of all material things. To understand them, therefore, and to gain instruction from them, they must be submitted to analysis; and such analysis has always been applied to them by students of the spiritual life not less than by students of any other department of psychology.

In the fashioning of their lives, the saints did not act as impressionist artists; they were not content with eliciting sublime emotions and heroic resolves, leaving them untranslating into dull deeds and petty details; they acted rather as the Old Flemish Masters who spent over the most insignificant of the figures on their canvas infinite time and care, feeling that every lightest stroke contributed to the beauty of the great conception which, all the while, they held firmly before their mind's eye. Any true description, therefore, of a saint's life must follow this method of concentration on detail.

Nor will a false impression be the result. When—to take the case which at present concerns us—one reads consecutively any considerable amount of Father Cullen's spiritual notes or of his devotional or apostolic writings, they form an harmonious synthesis in one's mind; and thus one obtains a higher point of view whence each of them is seen to have an added force and reasonableness.

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Thus, too, it is felt that the reader, after perusing the analysed accounts here given of Father Cullen's spiritual activities, will gain a lively consciousness of the singleness of eye which lightened and inspired his life. His diligent drilling of himself in every virtue, great and small; his efforts to establish many devotions as instinctive habits of his soul; his struggles with his own evil inclinations; his schemes for combating the evils of the world—all were for him so many ways of carrying out the one supreme purpose of life, the service of God.

For the delineation above given of Father Cullen's character, an unshrinking sincerity is claimed as its greatest merit. His faults have not been painted out, or even toned down. The picture is the more convincing for them, and—we hope—the more useful. When those who view it perceive in its subject many faults akin to—though, doubtless, less serious than—their own, yet faults which do not mar its general beauty, they may take courage to reproduce some of that beauty in their own lives.

If they try to do so the effort of writing this book will have been rewarded.

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I.

AMUSEMENTS FOR THE PEOPLE.

A Lecture given to the Students of All Hallows' College.

MY DEAR YOUNG BROTHERS,

It gives me great pleasure to have the privilege of meeting you once more; firstly, because of the debt of gratitude I owe you for your whole-hearted co-operation in the Pioneer work; secondly, because of the gratitude I feel—like the Frenchman—for the Pioneer work you will continue to do; and, thirdly, because of the importance which I attach—rightly or wrongly—to the subject on which I would speak to you to-night. It is of too practical and commonsense a nature to need any introduction, and, therefore, I will plunge immediately *in medias res*. Since I started—principally with your help—the Pioneer Association more than six years ago, the imperative need of more wholesome recreations and amusements for our people, young and old, has been forcing itself upon me. I feel, too, that the Pioneers, now nearly 40,000 in number, have almost a claim in justice and charity to assistance in this matter from those who have urged them to join the movement. They have a right to say: "Under your guidance, we have voluntarily renounced the use of alcoholic drink, even its moderate use; we have thereby surrendered what to already sober men was a perfectly lawful pleasure. Is it not reasonable to expect from you, who have counselled

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us to sacrifice this harmless enjoyment, that you provide us with some substitute?"

Moreover, earnest and thoughtful lovers of Ireland who have studied the causes of the emigration which is wasting her, lay stress on the intolerable dullness of life weighing upon our rural districts and provincial towns. This, they say, drives our young men and women to seek in other countries the natural and legitimate excitements which they cannot find in their own. With this view I fully agree. Again, acquaintance with life in America, Australia and the Colonies reveals what can be done to supply this need in human life. "Why," naturally ask our returned emigrants and travellers, "should Ireland be so far behind in providing amusements for her people? Has Erin not wept long enough?"

"All work and no play makes Jack a dull boy" holds true not only of the boy, but of all ages, sexes, classes and creeds. And if—to quote St. Vincent of Lerins' dictum—it be true that "*quod semper, quod ubique, quod ab omnibus*" must come from some source higher than a merely human one, we must admit that the need of amusement has been put into our race by its Creator.

Consider the great dearth of amusements from which our people in the country districts suffer. The Sunday Mass and sermon, and the Saturday confession may break betimes this monotony, but, even these religious occupations are often invested with a minimum of their possible attractiveness. In fact, in some parishes there is hardly any stir unless when there is a wake or funeral or marriage, or when some M.P. from Dublin comes down to get a breath of country air, and amuse his constituents with a little castle-building. What is the result of this social stagnation in our countryside? A growing distaste for country life.

Now, gentlemen, I turn to you, on whose shoulders

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rests heavily the responsibility of Ireland's destiny in the near future, to supply the solution of this huge difficulty.

Every day is bringing us nearer to Home Government, to a final settlement of the Education question, to the time when our people will rouse themselves from their age-long lethargy. But Home Rule, extended education, and fresh national energy will not be unmixed blessings unless they are guided and controlled by religious influences; guided by all that is good, big, noble, worthy of man's sublime destiny here and hereafter. You will be the future curates, parish priests, bishops—it may be, cardinals—of the nation; and you will be its natural leaders unless you forfeit the trust which from the days of Patrick the Irish people have always placed in its priesthood. If *you* do not lead the people, and lead them rationally and religiously, they will lead you, and lead you a dance, for they are a people of extremes. Whether, taken in the bulk, they will be very good or very bad depends chiefly on you.

That you will not fail to make them religious I am convinced; that you could not be genuine Irish priests without being fervent apostles is seen in the tradition of the past and the experience of the present. Do you, however, realise that your future lives will probably be spent in an iconoclastic age, an age in which old ideals will be cast aside and new ideals put in their place? Do you realise that this new world will require new thought, new studies, new methods of action—and new kinds of recreation, too?

The social opportunities and circumstances of our people should be for all of us a subject of serious study—and practical study.

I should like to see all our ecclesiastical colleges, not only centres of learning, but also centres for the study and practical working of all the organisations which are needed for our people, inside the church or outside of it.

Mind! I speak under correction when I say that I

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never can understand how our young priests can be expected to organise, or help in organising and working associations, lay and clerical, in their parishes, when they have never been taught in college the principles and the practical management of such associations. Surely students should study their mechanism and be trained to work them while yet in college. If, for instance, sodalities, confraternities, conferences of St. Vincent de Paul, catechetical classes are to be conducted efficiently on the mission, they should have been first studied in their working details within the college walls. "*Discitur a docendo*," "*Fabricando faber fit*."

I believe, in the same way, that all the recreations, games, amusements, which are to be subsequently started and fostered in parishes, ought—in outline at least—to have been previously rehearsed in college. Has a priest in after life any other chance of learning what games and amusements best suit his people, and how he should set about providing them? If he knows all about them when he is appointed to his first curacy he is established at once as a leader of the youth in his parish; he is their teacher, their umpire, as well as their spiritual father.

I would therefore suggest that, while you are still at college, and during your vacations, you should read the best books treating of these subjects, exercise your powers of observation, and learn all you can from the experience of others.

Then, when you go out on the mission, you should—with the sanction of your superiors—start halls in country places. The school-house can often be used for this purpose. But remember, when superiors withhold their approval or permission, you can not succeed. In that case pray and wait for God's hour.

Let that hall be a centre with its little Managing Committee and members under your direction. A library can next be started to supply intellectual recrea-

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tion, and from it will radiate legitimate recreation's and amusements. From it, too, will gradually emerge literary and dramatic clubs, musical clubs, photographic clubs, archæological clubs, boating clubs, cycle clubs, football and hurling clubs, and the rest.

Here let me make a remark. In the Colonies, social gatherings or conversaciones, with music, dancing, tea and other accompaniments, are regarded as amongst the best means of bringing Catholics together, of binding them to their parish church, of interesting them in parochial works, and, finally, not unfrequently, of leading them to marry among themselves, thereby keeping them from the danger of mixed marriages. They take the place of our old country dances at the cross-roads on Sunday evenings, which nowadays—when they are no more—are regretted by many experienced priests, as having been far less dangerous to morals than the “company-keeping” on lonely roads so often fraught with ruin to purity and religion. But on this point, gentlemen, I reserve my own personal opinion; it is a subject which elicits conflicting views. Your professors will be your safest guides.

To try to detail the methods of carrying out the enterprises I refer to would carry me beyond the limits of my paper. This evening I would merely set you thinking, projecting, discussing; later on, I would advise you to commit your thoughts to paper. I would suggest that a substantial remuneration should be offered for the three best essays on the subject.

Let me bring this paper to an end now by putting before you a few pithy counsels, the fruit of reading and of forty years' experience as a priest.

(1) Learn to be leaders of men and to organise. A priest must lead or be led.

(2) Read, study, discuss how to lead and organise. Few have this power by nature, but it can be acquired by study, observation, and experience.

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(3) In organisation, aim at being a general, not a soldier; an architect, not an artizan.

(4) Get the plan and master the details first yourselves. Teach others to work out these details, but leave them a certain liberty in doing so. Never try to do all yourselves. Be always ready to receive suggestions. Never scare away help or helpers.

(5) Never domineer over those working under you. Only the weak man does this, and he ruins himself thereby.

(6) Never hastily condemn anyone's views or work. Always find something in it deserving of praise. Blow the ashes of the heap into flame.

(7) When your plan is well thought out, and you are sure of your ground, be strong but reasonable in your execution of it. Never break your head against a stone wall of angry opposition. Bide your time, and when the storm subsides, give further explanations. Win over your opponents one by one. Button-holing is often successful.

(8) Pause before rejecting the views or suggestions of others. They will often be better than your own.

(9) Never forget the dignity of your position. You can not be "hail fellow well met" with everyone in the street.

(10) Never fail in respect or reverence for anyone, no matter how unreasonable, stupid, or provoking his attitude may be.

(11) Never lose your temper. You will always be the loser and the weaker. Bitter words do no good, and they rankle. Perhaps you will need those opponents by and by.

(12) Always return salutes. Christian charity prescribes it, and everyone likes it.

(13) You can learn something from everyone. Be cordial and considerate to your fellow-workers, and be loyal to them.

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(14) *Festina lente*. No great organisation or work was ever quickly completed.

(15) Don't mind incipient failures, disappointments, and break-downs. They are often the stepping-stones to success. Failing to get in by one door, try another. Calvary once seemed a failure!

(16) While in college, become—as far as you can—experts in music, sol-fa, etc. Organise choirs of school-children and young people. Learn how to conduct concerts, etc.

(17) Learn how to work a magic-lantern, and, if possible, to make slides.

(18) Learn how to organise “penny readings,” “spelling bees,” etc. Also “socials” where children or grown-up people meet for songs, dancing, elocution, tea and sweets.

(19) Learn how to get up “tableaux vivants.”

(20) Start a good library. Frame good rules for it. Keep in view that the library and journals should not only amuse and instruct, but should create a good Catholic spirit.

(21) Later on, start dramatic clubs, debates, etc.

(22) Pray for light at every step. Say Mass, offer your beads for guidance. Thus you will not go astray, or will easily retrace wrong steps.

(Cetera desunt.)

II.

THE HOLY LEAGUE OF MASS, COMMUNION AND PRAYER FOR THE SOULS IN PURGATORY.

“Have mercy on me, have mercy on me, at least you, my friends,” are words addressed by the souls in Purgatory to us, dear Reader. Busied with worldly cares, continually occupied with ourselves, we often forget those who are suffering torture in Purgatory, those whom in life we cherished as bosom friends. While they were

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with us, ties of strongest affection united our hearts to theirs; but—alas! for our inconstant nature—no sooner are they removed from our sight than we forget them! In life they were very dear to us, a favourite child, a tender mother, a fond father, a faithful husband, a devoted wife; but now, when their voices are hushed in the grave and their souls held captive in the red flames, they are forgotten!

Yet there is one who never forgets them, Jesus! Out from His Tabernacle He asks us to pray for those whom once we loved and now forget. In his hands are the keys of their fiery prison. His voice can bid the captives go free; His tender Heart is but waiting for our prayer to grant succour to those we love. Remember that, while we sit at ease or recline in bed, they are bound on a couch of fire; while we are at peace, they are in agony, and ask us for the prayer which we can give. Shall we refuse it? With hands uplifted amid the flames, with eyes streaming tears, and with voices of supplication, they ask us to have pity on them now, as we once loved them on earth. Let us resolve, then, to hear Mass for them every day, to offer Holy Communion, to go round the Stations for their repose, to say the Rosary for them in our families at night. Let us pray to Mary, Queen of Purgatory, and to St. Joseph to ask of Jesus their speedy relief. When freed from their prison, they will pray unceasingly for us and ours at the Throne of Jesus in Heaven.

CHAPLET FOR THE DEAD.

It is composed of four decades, that is, forty beads in honour of the forty hours which Our Lord passed in Limbo to deliver the souls of the saints who died before Him.

It is recited thus: On the Cross, the *De Profundis* (those who do not know it can say a Pater and Ave); on the large beads, the *Requiem Æternam* and Acts of Faith, Hope and Charity; on the small beads, the in-

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vocation : " Sweet Heart of Mary, be my salvation."
At the end a *De Profundis* or Pater and Ave.

N.B.—Acts of Faith, Hope and Charity might be:
" My God, I believe in Thee because Thou art Truth
itself;" " I hope in Thee because Thou art infinitely
good;" " I love Thee with all my heart and above all
things because Thou art infinitely perfect. I love my
neighbour as myself for love of Thee."

Name of Associate	Mass	Communion	Stations of Cross	Rosary
Sunday ..				
Monday ..				
Tuesday ..				
Wednesday ..				
Thursday ..				
Friday ..				
Saturday ..				
Each Day ..				
Each Month ..				

III.

RULE OF LIFE FOR STUDENTS OF BELVEDERE COLLEGE, S.J., DUBLIN.

DAILY PRACTICES.

(1) Morning and Night Prayers, both including three Hail Marys in honour of the Purity of the Blessed Virgin.

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- (2) Attendance, if possible, at Daily Mass.
- (3) The Rosary.
- (4) Grace devoutly before and after meals.
- (5) Brief Examination of Conscience at night, with Act of Contrition.
- (6) Short Visit to the Blessed Sacrament, when possible.
- (7) In temptation repeat : " Jesus, Mary and Joseph, help me."
- (8) At beginning of every principal action recite : " My Jesus, I do this for love of Thee."
- (9) A chapter of the *Imitation of Christ*, Gobinet's *Instruction for Youth* (or other book recommended by spiritual director) every day.

WEEKLY PRACTICES.

- (1) Besides Mass, to assist on Sundays and Holidays at a Sermon, Devotions, or Benediction.
- (2) Punctual attendance at Sodality Meetings.

MONTHLY PRACTICES.

Confession and Holy Communion at least once a month.

ANNUAL PRACTICE.

A Retreat.

CHIEF VIRTUES TO BE CULTIVATED.

(1) Piety, (2) Purity, (3) Charity, (4) Humility, (5) Obedience, (6) Reverence, (7) Gratitude, (8) Truthfulness, (9) Honour, (10) Temperance, (11) Manliness, (12) Industry.

FAULTS TO BE AVOIDED.

(1) Dangerous companionship, (2) dangerous conversation, unbecoming words, etc., (3) dangerous books, (4) cursing, swearing, profane language, etc., (5) Idleness, (6) human respect, (7) meanness, (8) ungentlemanliness.

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DIPLOMA OF ADMISSION OF BELVEDERE STUDENTS TO
ARCHCONFRATERNITY OF THE SACRED HEART.

M..... was admitted a member
the.....day of.....

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Daily Prayer of the Archconfraternity.

Our Father, Hail Mary, Creed, "Sweetest Heart of Jesus, I implore that I may love Thee more and more."

Morning Offering: O Jesus, through the most pure Heart of Mary, I offer the prayers, works and sufferings of to-day for the intentions of Thy Sacred Heart."

DIPLOMA OF ADMISSION OF BELVEDERE STUDENTS TO
THE ASSOCIATION OF THE COMMUNION OF
REPARATION.

The object of this Association is to make reparation to Jesus Christ, present in the Most Holy Sacrament of the Altar, for all the contempt, abandonment, insults, sins and sacrileges committed against Him.

The means adopted by the members for this end are :
(a) Prayer, (b) Visits to the Blessed Sacrament, (c) Reception on fixed days of Holy Communion (to which is attached a Plenary Indulgence).

M..... was admitted a member
the.....day of....., and will receive
Communion of Reparation on the.....of the month.

J. A. CULLEN, S.J., *Director.*

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IV.

ON CHARITABLE WORKS.

Address to E. de M., Loreto Convent, St. Stephen's Green.

Let me remind you of a truth that we all acknowledge, at least in theory, that our lives—as genuine and not merely professing Catholics—should be modelled on the life of our Lord; and that in proportion to our fidelity in that imitation will be our recompense. For this reason one of the early Fathers of the Church says that every Christian should be “another Christ.” By this test we shall stand or fall at the Bar of Judgment.

Hence it follows that we are to take the place of Jesus in the little world of the poor and suffering who surround us. We have but to open our eyes to see reproduced in our own days all around us such scenes as met the eyes of Jesus. “The poor you shall always have with you.” Are not agonising voices constantly in our ears, asking for bread and comfort? Around us, as in the days of Jesus, have we not the sick on every side? In every house on earth, rich or lowly, sooner or later the moans of pain are heard, or the whispered words of the watcher and the noiseless foot-fall in the darkened room, telling of God’s chastening Hand, or of death bringing away a soul to the land whence no traveller returns! And think of those who in their maladies cannot have the luxury of home-love, home-sympathy, or home-attendance, those to whom public benevolence, or the public rates have to supply infirmaries, hospitals or asylums.

Your hearts are with me in believing that we have the continuation of the sorrowing and the suffering crowd that followed Jesus still around us in our own poor, in the sorrowful, the suffering, the sick and the dying.

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To woman is specially confided the privilege of imitating Jesus in the ministry of bringing succour and consolation to those who need or ask it. In creating and fashioning the mother-heart of woman, God gave to her a far larger share of human love and sympathy than usually falls to the lot of man. He did this for the sake of the little ones whom she was to carry and cradle in her bosom, and for whom He intended her to be the reflection of His own Divine Providence. Hence on earth there is no love comparable in purity, depth, tenderness and changelessness with a mother's love. That love, though but one tiny drop from the ocean of God's infinite love, more faithfully reflects the depths of God's love than any other human affection.

Now, that love is not designed by God to be limited to the love which an earthly mother has for the child she has borne or that nestles on her bosom. In God's plan the mother-heart of woman must often overleap these comparatively narrow bounds; with a love—like in kind, though less in degree—it goes out naturally and instinctively to every suffering and every sorrow.

Indeed, we know that this was the intention of Jesus when, with His dying breath on Calvary, He gave us His own mother to be the mother of our race during all time : “ Mother ! behold thy Son.” “ In John,” He seemed to say to Mary, “ behold a type of the race for whom I gave up My life, a type of every human heart that shares my poverty, my suffering, my abandonment, and death ! Be a mother to them all, even as Thou wert a mother to Me !”

And so, down through the ages, Mary comes before us, not merely glorified with her prerogative as mother of Jesus, but also consecrated as mother of every child of the human race. Sharing in this second motherhood of Mary, hundreds of thousands of holy women in all ages, have left their homes and cheerfully resigned rank, wealth and pleasure that they might devote themselves entirely to works of charity for the education of children,

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and for the service of the distressed, the sinful, the suffering and the dying.

In our own century women are feeling that it is their duty not to live for their immediate surroundings, but to make humanity at large the better and happier for their existence. They are growing weary of the despotism of fashion, and are beginning to doubt the rectitude of making mere pleasure an object of life—even where work is not necessary. The conviction is growing upon them, that the mere gift of a subscription to a Benevolent Society or an order for the distribution of coals or blankets does not express or exhaust the measure of woman's duty to the poor; but that personal visitation and personal help, kindly and delicately given on the spot, is the more excellent way. Ah! truly is woman loveliest when she appears as the follower of Him who "went about doing good." Her service for others expands, enriches and beautifies her own nature according to the law that those who *do* the most *are* the most. If angels still linger with us in our shadowed world they are surely found embodied in women devoted to life-long sacrifice for needy and suffering humanity.

We must all have remarked, at one time or other, that our Blessed Lord, not only worked Himself, but employed the organised help of others to aid Him in His ministry. He did this, not because He needed it, but that His example should be a lesson to us. And so we see Him selecting the twelve Apostles, the seventy-two Disciples. We see the bands of holy women following Him in His journeyings, ministering to Him and to His Apostles' wants.

I have gradually—and I hope not too fatiguingly—led you to the immediate consideration for which this meeting has been convened. There is scarcely a spot in Ireland that is not, or that has not been, illumined by the noble charity of the women of our race. There is no truer or higher type of charity in all the world than the daughter of Erin. The world recognises this

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when it sees the crowds of Irish girls of every rank who consecrate themselves to a life of self-sacrifice for others, and the larger numbers who in the midst of the world follow Christ in the exercise of charity to His poor.

There are, however, multitudes of others whose goodwill and energy are crippled by the want of some organisation in which they would be brought to the poor and taught how to benefit them.

Some thoughtful women attribute this deplorable want to a defective education of Catholic girls—defective in the sense that girls in convent schools (where most of our girls receive their education) are not taught or trained to works of charity. If the suggestion be in any way true, so much the greater shame for these schools. Others ascribe the want to some radical defect in the Celtic character, which tends to undue individualism, to disintegrate rather than to combine; others again find a strange excuse for the apathy I refer to in a theory that all charitably disposed girls go into convents to work for the poor, and that there is no need or room for further charitable interference!

Well, ladies, if this fault is to be attributed to defective character-training in our higher schools, the sooner that character-training is improved, the better for the sake of God and suffering humanity. It is absurd, of course, to ascribe the want to a defect in the Celtic character, for we find noble women, bearers of unmistakably Irish names, at the head of the large American organisations of Catholic charity. Still more absurd is the idea that the religious sisterhoods take on themselves the exclusive responsibility for Catholic charity, and remove the obligation of charity from the consciences of those whom God has called to live in the world. "Thou shalt love thy neighbour as thyself" was not a precept given to religious only but to all mankind. The Gospel of love for our neighbour was never exclusively intended for the priest or the religious, nor are they alone

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promised an eternal reward if they observe the Divine Counsel, "Whatsoever you shall do unto one of these, my least brethren, you have done unto Me." Nay, more, religious, unassisted by lay help, cannot possibly cope with, or effectively ameliorate, the conditions of widespread poverty and suffering which lie around them on every side. Think of the dirty slums and squalid tenement houses of Dublin, with their sick and dying, their drunkards, their unemployed, their starving; think how many of their inhabitants are ignorant as to how to prepare a meal, how to buy, make or mend a patch or wash clothes, how to knit or sew, how to keep their little rooms in order, how to be thrifty or neat or clean. How on earth could the small number of Sisters of Charity or Mercy who visit them reach on all their wants and miseries? How could they hope to instruct the numbers who are practically ignorant of the Articles of the Faith, induce them to frequent the Sacraments, or establish peace in districts where domestic and family strife seems perpetually to prevail?

No! the work undertaken by Catholic Sisterhoods must halt, and be largely ineffective unless it is supplemented by active bands of charitable and devoted lay-workers—"Ladies of Charity" I will call them.

And—if I might make a suggestion—I would say that to convents of visiting as well as of educational sisterhoods there should be attached sodalities of charity where members would be taught and trained in the ministry of charity, and according to their opportunities might help the sisters in furnishing real assistance to the poor of Christ. Of course, I know, such sodalities might and do exist independently of religious bodies; in point of fact, we see them efficiently working in the Ladies Auxiliaries of St. Vincent de Paul in Dublin. But an outsider would naturally think that the best centres of such works would be the houses where devoted women, consecrated entirely to God's service, would give welcome help and encouragement to the

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desire of their benevolent sisters in the world who wish to co-operate with them in Christ's mission to the poor. By such a co-operation of nuns with ladies of the world, individual efforts would be converted into irresistible strength; indiscriminate and sometimes hurtful alms would be replaced by an effective benevolence; and those, whose youth, timidity or inexperience hold them aloof from such benevolence, would at once have opened to them a vast and fruitful field of charitable enterprise.

We should thus have many minds viewing works of Catholic charity from different angles, and thus better able to plan, broaden and improve them; we should have an admirable method by which the rivalries and misunderstandings, inevitable in large combined undertakings, could be remedied; we should provide a great source of strength, encouragement and consolation in the difficulties, disappointments and failures which are common in such works.

Indeed, it strikes me forcibly that, until this or some such organisation—with perhaps a central Directorate in Dublin and many local Branches—be founded, the individual charity of the Catholic benevolent ladies of Ireland will resemble a flood spreading over the fields—to their injury as much as to their benefit—instead of being—as it should be—kept within strong banks to drain the earth, and to supply water-power for the enriching of the nation.

That much charitable work is within the reach of our Catholic ladies is demonstrated by the successful and excellent organisations started and worked by their Protestant sisters. Nor must anyone think that wealth is the sole explanation of the success of these latter. I question if Protestant ladies give more abundantly than Catholic ladies, nor do I think them more benevolently inclined than our Catholic women. But what we lack they possess, namely, charitable organisation which induces their young people to ponder on the beauty and happiness of well-doing to the poor, and which enables

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their older folk to organise and compass great works of philanthropy.

In this address I purposely refrain from overloading your minds with any details of possible organisation. The outline and practical working of an organisation could be easily determined by a small number of thoughtful, practical and charitable ladies. Rules might be easily selected or adopted from elsewhere. In this connection I might suggest a booklet compiled by Lady Emily Talbot for the Ladies of Charity. It throws a flood of light and practical suggestions on works such as those we are now contemplating.

This address would be incomplete if I did not enumerate briefly some of the great charities which await active Catholic benevolence. And first there is the visiting of the poor. Oh! all that could be done if they were occasionally visited by sympathetic, tactful, Catholic ladies, who, putting aside all patronising airs and fine ladyisms, would remember that poverty is Christ's inheritance; would remember that the poor are His chosen ones; would remember that, though Providence grades society by education, wealth and rank, yet we are all but flesh and blood of one stock, all children of the one Heavenly Father with a common grave lying before us all, a common punishment and crown.

The next claimants on our sympathy would be the sick and suffering into whose darkened lives we could bring some light and joy. Their prayers would be our best recompense for ourselves and for those dear to us.

Then loom in view the workhouses, the hospitals—the jails, too, where are many poor people once as sinless, as hopeful, as affluent, perhaps, as ourselves. Their lives, now overshadowed with crime, are brightened and sweetened and often reformed by a visit of kindness and charity.

You might be able also to help in our night schools for growing girls, in our bureaux for the employment of servants or charwomen, and in our institutions for

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the training of domestic servants. Then, too, there is catechism teaching on Sundays, or the instruction of ignorant persons.

Should it happen that this evening's meeting should help to set any of you thinking how to initiate such an organisation of charity, I should be only too happy to receive written suggestions from any of you. Only I would ask that the letters be written in telegraphic form, avoiding all unnecessary developments, and with or without the name of the writer—perhaps better without it, as this would leave me a free hand in choosing and classifying the suggestions. And perhaps if this little seedling we plant this evening strikes root, the Loreto Magazine would place at our disposal a page in which to chronicle our tiny beginnings and our subsequent success.

We shall end by entreating the Sacred Heart of Jesus to bless our humble effort to make His life of love on earth better and better imitated. Mary and Joseph will help us, too.

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